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ABSTRACT

This handbook presents samples of the Kabiye language in various contexts, such as folk tales, newspaper articles, personal histories, articles on Kabiye history and culture, and a selection of Togolese government literacy texts. Much of the material is presented in a facing-page bilingual format, with a translation in either English or French. In addition to these literal translations, each section has a free summary translation of the material. Although the material is not set up as a series of language-learning units, it can be used for self-study or in conjunction with lessons in the "Communication and Culture Handbook" and the "Grammar Handbook." (Author/AMH)

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KABIYE

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Special Skills Handbook

compiled by Philip A.S. Sedlak
assisted by Essogoye Jassor

PEACE CORPS
LANGUAGE HANDBOOK SERIES

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PEACE CORPS

LANGUAGE HANDBOOK SERIES

This series includes language materials in Belizean Creole, Ewe, Kabiye, Kiribati, Mauritanian Arabic, Setswana, siSwati, Solomon Islands Fijin, Soninke, Tanzanian Swahili, and Tem.

These materials were developed by The Experiment in International Living.

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1980

KABIYE

SPECIAL SKILLS HANDBOOK

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The Author
Venice, California
September 20, 1980

CONTENTS

Introduction

I	FOLKTALES	1
	How Leopard Got His Spots	3
	Hare and Red Bird	13
	Dog and the Death of Man	23
	The Sayings of Woodpecker	29
	Hare and Firefly	33
	Chameleon, Elephant and Oak	39
	Yam, Guinea Corn and Millet	51
	Death and Medicine	55
	Masculine/Feminine	65
	The Witch	71
II	PERSONAL HISTORIES	83
	How I Came By My Name	84
	My Story	90
	A Day in the Life of a Typical Kabiye Man	100
	A Day in the Life of a Typical Kabiye Woman	106
III	KABIYE HISTORY	111
	The Origin of the Kabiye	112
	The Foundation of Piya	118
	Interview with Mr. Awi About the Arrival of the Germans	128

IV KABIYE CULTURE 137

The Year Cycle 138

Reckoning Time in Lama Country 148

Kinship Terms 168

Evalaa 174

Akpema 182

Girl, Wife and Woman 188

Funerals 200

Death Diviner 206

House Construction and Crafts Among the Kabiye 212

Obstacles to Development 227

Social, Cultural and Economic Investigation 230

V LITERACY TEXTS 239

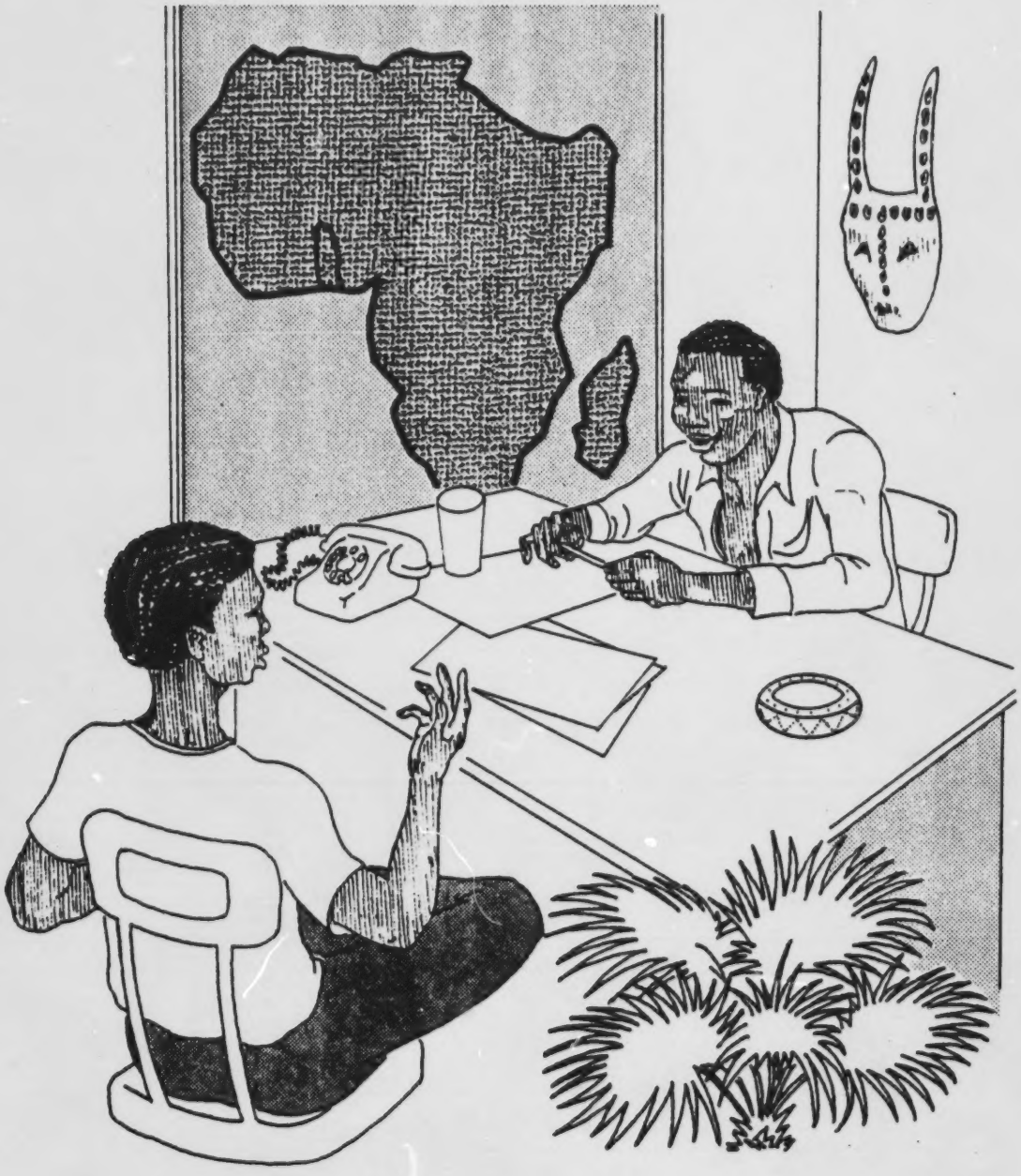
VI NEWSPAPER ARTICLES 253

INTRODUCTION

The material in this handbook is not set up as a series of language lessons. For the most part, the material is presented as samples of the Kabiye language in various contexts, from folk tales to newspaper articles. However, the material can be used as the basis for language learning activities. In some cases it may be used during the formal training program as a supplement to the lessons in the Communication and Culture Handbook and the Grammar Handbook. This handbook will also be useful as a basis for informal, in-service self-study sessions. Although you can use much of the material by yourself, it would be a good idea to enlist the aid of a willing native-speaker who can read the Kabiye text and provide you with a good model for accurate pronunciation.

You will notice that much of the material is presented in a facing-page bilingual format. The English translation in this bilingual format follows the syntax of Kabiye closely to allow you to work without the aid of a teacher and also to allow you to work without the nuisance of looking up numerous words in a glossary. With this word-by-word translation you should be able to guess at word meanings by making a quick check of the English on the facing page. These bilingual texts are followed by a summary that is a relatively free translation. In some cases, you may want to read this free translation first to get the general sense of the text and then work on the Kabiye text closely with the aid of the word-by-word translation.

In addition to the language learning possibilities provided in this handbook, the various texts will also give you an opportunity to learn more about the culture of the Kabiye people. The English texts by themselves represent a unique collection of information and background on the people you will be living and working with during your service as a Peace Corps volunteer.



KABIYE

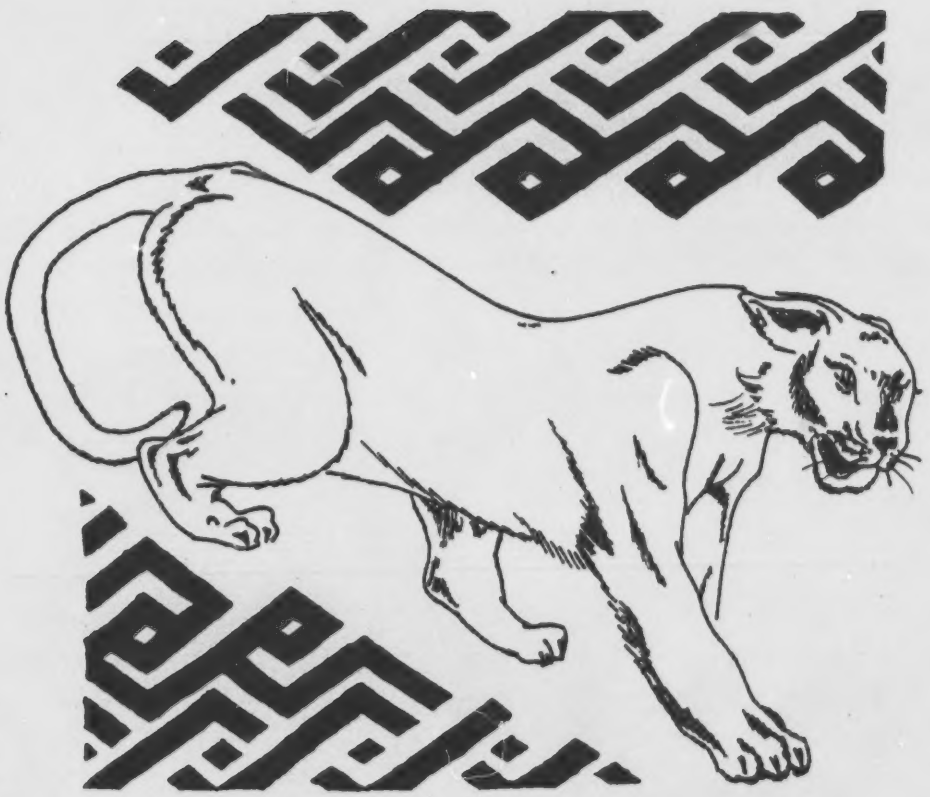
SPECIAL SKILLS HANDBOOK

PART I

KABIYE FOLK TALES

HOW LEOPARD GOT HIS SPOTS

KPOW NƐ KƱYƆƆ MASɩ



Source: Nabede, M., narrator, Lama Bou village, published by Centre d'Etudes de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

LEOPARD AND HIS ON SPOTS

(Literal Translation)

Cattle Egret bought trap and he took go he set reed some near. Day break then trap caught deer it leave (so) Egret removed deer that and he took go home. Day breaking Egret went his trap on inspecting then he saw hare, Egret removed hare he took go home. Fourth day Egret went then trap caught monkey. Egret again set trap and he went to his house. Day break Egret went then his trap that it caught elephant. There Egret inside made happiness plenty. That day he called persons that they come they eat his side food. Persons who Egret called they really they ate meat like that even day came it broke. Persons went away then Egret got up he went that he see that what he can get, he went he arrived then leper some trap caught and it was there. Egret saw like that then he turned he stood there he not see that he do what and he run he go away. Leopard some had hidden thicket some under and he looked Egret and what was trap in. Later then Leopard asking Egret that: "Man, what you doing now?" There (so) Egret answered that: "Oh, I am going away." Leopard again asked that: "You are going away where?" There Egret repeated answered that: "I am going away my house." Leopard not satisifed answer this then he again Egret asked that: "I think every day you come here then you together with something you go home?" Egret answered that: "Yes, I go home with meat everyday."

Egret not like that Leopard he see that was running fear it leave he went he removed leper trap in and he took path. Egret went away then Leopard got up he followed his back.

KPOW NƎ KƟYƆƆ MASɪ

Adzalɪkɔkɔ yabɪna kpaca nɛ ewona ɛɖuw kaɣɖɛ naɖɪyɪ cɔlɔ. Tɛw fema lɛ kpaca kpa nam piyele Adzalɪkɔkɔ lɪzɪ nam ɛnʊ nɛ ekpena. Tɛw kifemu Adzalɪkɔkɔ woba ɛkpaca yɔɔ kilimuu lɛ ɛna Kpacaa; Adzalɪkɔkɔ lɪzɪ Kpacaa ekpena. Naza wiye Adzalɪkɔkɔ woba lɛ ɛkpaca kpa Tʊgbayʊ. Adzalɪkɔkɔ ɖaɣnɪ kpaca ñɪbʊ nɛ ekpe ɛdɛ. Tɛw fema Adzalɪkɔkɔ woba lɛ ɛkpaca ŋgʊ kɪkpa Tuw, peeɖe Adzalɪkɔkɔ daa laba lelen siŋŋ. Puwiye ɛya ɛyaa se pɔkɔɔ pɔtɔɔ ɛnʊ cɔlɔ toonaɣ. Ɛyaa mba Adzalɪkɔkɔ yaa yɔ, pabazɪ pɔtɔɔ nandʊ mbʊ halɪ tɛw kɔɔ kife. Ɛyaa ɖɛwa lɛ Adzalɪkɔkɔ kʊyɪ ewolo se ɛna se ɛbɛ ehikuu. Ewoba ɛtalɪ lɛ canaɣ nakɛyɛ kpaca kpawa nɛ kɛwɛɛ peeɖe. Adzalɪkɔkɔ na mbʊyɔ le, ɛkɛɛ ɛsɪŋ peeɖe ɛnaɣ se ɛla ɛzɪma ne ese ɛɖɛɛ. Kpow nɔɔyʊ kɛmɛla cɔkɔyɛ naɖɪyɪ dɛɛ nɛ ɛcɔŋna Adzalɪkɔkɔ nɛ mbʊ pʊwɛ kpaca daa yɔ. Pɪgɛdaa lɛ Kpow pɔzʊʊ Adzalɪkɔkɔ se: "Taŋ, ɛbɛ nlakɪ lɛlɛyɔ yɔ?" Peeɖe Adzalɪkɔkɔ cosaa se: "O, mɛnɖɛwʊ." Kpow ɖaanɪɪ pɔzʊʊ se: "Nɖɛwʊ le?" Ðɪne Adzalɪkɔkɔ tasɪ cosuu se: "Meŋgbeŋ mɛndɛ ɖɪya." Kpow tɔñɔyɪ cosuu pʊnɪyɔ lɛ ɛɖaanɪ Adzalɪkɔkɔ pɔzʊʊ se: "Mazɪŋ paaɖoye ŋgɔŋ cɪna lɛ ŋgbɛnduʊna nabʊyɔ ŋgbeŋna ya?" Adzalɪkɔkɔ cosi se: "ƎɛƎ, meŋgbeŋna nandʊ paaɖoye."

Adzalɪkɔkɔ tɔsɔɔlɪ se Kpow ɛna se ɛnʊ sewu sɔŋdʊ piyele ewolo ɛlɪzɪ Canaɣ kpaca daa nɛ ɛkpaɣ ɖɪya nʊmaw. Adzalɪkɔkɔ ɖɛwa lɛ Kpow kʊyɪ ɛtɪŋ ɛwayɪ.

They went they reached Egret house then Leopard told Egret that: "Take your knife and your pot." Egret looked knife and pot then he said that: "Pot you, I finish entirely then I do you how, I break you or I do you what?" Leopard was not listening, it leave and he asked Egret that he repeat saying what he said no. There Egret said that: "No, I said that by the time I finish then oil filled pot." Egret took knife and he operated and split leper meat well and he took he put cooking pot in. He set fire then he took cooking pot and he put fire on. They two they were there they were making chatting and they were activating fire. Meat started boiling, then Egret got up suddenly he was telling Leopard now that: "Pal, I seeing that I not have salt. It be that we get salt. It not be like that meat this it not allow eating. I am going chief house and they give me salt and I return. There Leopard agreed and he said that: "I'll be activating fire and you come. You come early."

Cattle Egret went away he went he arrived chief house then he entered chief side his room in it self and he was asking him that he borrow him his dress big one, his shoes, his eyes glasses, his hat and his horse. Chief not ask that what he is looking for things that he do with. It leave chief entered he removed his dress and his hat and his eyes glasses he brought he gave Egret; he finished then he removed his feet under shoes and he gave Egret. He finished also then he went stall in and he removed his horse good one and he joined all he gave Egret. Cattle Egret come out then he took chief clothes those and he put on it leave he climbed he sat horse on and he took path he returned his home.

Powoba patali Adzalɪkɔkɔ ɖɪya lɛ Kpow heyi Adzalɪkɔkɔ se: "Kpaɣ ñasɪya nɛ ñeɖebiye." Adzalɪkɔkɔ cɔna sɪya nɛ ɖebiye cɪŋŋ lɛ ɛyɔɔdɪ sɛ: "Ðebiyɛ ñɛ, mɛndɛŋ kpem lɛ malakɪŋ ɛzɪma le, mɔyɔkuuŋ yaa malakɪŋ ɛzɪma?" Kpow taawelesi, piyele nɛ ɛbɔzɪ Adzalɪkɔkɔ se ɛtasɪ yooduu ndu ɛyɔɔda lɛlɛyɔ yɔ. Peeɖe Adzalɪkɔkɔ yɔɔda se: "Aaɪ, mɔndɔma se maatɛŋ lɛ num suw ɖebiye." Adzalikɔkɔ kpaɣ sɪya nɛ ɛyasɪ nɛ ɛkɛtɪ canaɣ nadu camɪyɛ nɛ ɛkpaɣ ɛɖu ɖebiye daa. Ebuza mɪŋ lɛ ɛkpaɣ ɖebiye nɛ ɛsɪɪ mɪŋ yɔɔ. Panaalɛ pɛwɛɛ peeɖe nɛ palakɪ fawɪyɛ nɛ petikuu mɪŋ. Nandu paza wasuu lɛ Adzalɪkɔkɔ kuyɪ kpaka eheyuu Kpow kɛlɛ se: Taŋ, manaɣ se mɛmfɛɪna ɖom. Pɪwɛɛ se ɖihiw ɖom. Pɪtɛkɛ mbu yɔ nandu tunɪyɔ tuusaŋ tɔɔwu. Mowoki wiyaw dɛ ɖɪya nɛ paham ɖom nɛ mɔŋgɔɔ." Peeɖe Kpow tisaa nɛ ɛyɔɔdɪ se: "Mendiitikuu mɪŋ nɛ ŋgɔɔ. ŋgɔɔ lɔŋ."

Adzalɪkɔkɔ ɖɛwa ewolo ɛtalɪ wiyaw ɖɪya lɛ ɛsuw wiyaw cɔlɔ ekuduyu dɛɛ hem nɛ ɛbɔzɪɪ se ɛkɪndɪɪ etoko sɔsɔw, ɛnataŋgbalaa, ɛɛsa ñɪnɪŋ, ehulaɣ nɛ ɛkpaŋnu. Wiyaw tɔbɔzɪɪ se ɛbɛ ɛñɪnuu wondu ndu se ɛlana. Piyele wiyaw suw ɛlɪzɪ etoko nɛ ehulaɣ nɛ ɛɛsa ñɪnɪŋ ɛkɔna ɛcɛlɛ Adzalɪkɔkɔ; ɛtɛ lɛ ɛhɔzɪ enaŋgbanzɪ dɛɛ nataŋgbalaa ɛcɛlɛ Adzalɪkɔkɔ. ξtɛ ɖɔɖɔ lɛ ewolo kɪlaku daa nɛ ɛhɔzɪ ɛkpaŋnu kɪbanu nɛ ɛkpɛndɪ pɪtɪŋɛ ɛcɛlɛ Adzalɪkɔkɔ. Adzalɪkɔkɔ lɪwa lɛ ɛkpaɣ wiyaw wondu ndu nɛ esuw piyele ɛkpa ɛcaɣ kpaŋnu yɔɔ nɛ ɛkpaɣ numaw ɛpisɪ ɛdɛ ɖɪya.

Cattle Egret came he arrived his on with chief clothes then Leopard thought that chief himself came it was. There Egret changed talking and he was asking Leopard that: "Egret is present?" There Leopard answered that: "No, our master, he went your house salt borrowing that he come." Egret again asked that: "What are you cooking anyway? Let I see what you are cooking and you are looking for salt; you not open cooking pot on I'll kill you now." Egret came down horse on then he again said that: "Let me see that your food that it is done or what; remove meat that it all cooking pot in there. Leopard removed meat then he put bowl large some in and he put "chief" his front.

There "chief sat up and he ate meat that it all neat bowl in he not remain something that Leopard also find he taste. "Chief" Cattle Egret finished eating then he told Leopard that: "It is okay now, you can you drink the broth which it is cooking pot in." Leopard in pained and he not want that he drink broth then "Chief" Cattle Egret shouted ordering that he take juice and he drink before he open his eyes. There Leopard took leper broth and he drank. Leopard drank broth that and he finished then his on started itching at once. There there his on started rashes delivering. Rashes those they broke it was and their in water wrote marks Leopard on.

Long long ago then Leopard was white one like Egret also but leper broth which he drank that spoiled his skin even today.

Leopard he not have too much eye he not have found with leper broth drinking; like that old time in people said proverb that: 'EYE WHICH IT SEE FIRE IT FETCH FIRE!'

Adzalɪkɔkɔ kɔma ɛtalɪ ɛyɔɔ nɛ wiyaw wondu le Kpow sɪma se wiyaw tɪtɪŋɛ kɔmna. Peeɖe Adzalɪkɔkɔ lɛɣza yɔɔdaɣ nɛ ɛbɔzuu Kpow se: "Adzalɪkɔkɔ wee?" Ðɪnɛ Kpow cosaa se: "Aaɪ ɖadzaa, ewoba ñɛdɛ ɖɔm kɪnduu se ɛkɔɔ." Adzalɪkɔkɔ ɖaanɪ pɔzuu se: "Elɛ ɛbɛ ɛtɪzuu? Yele mana mbu ɛtɪzuu nɛ ɛñɪnuu ɖɔm yɔ; ndokuli ɖebiye yɔɔ kɔyɔ moŋguwŋ lɛlɛyɔ." Adzalɪkɔkɔ tiba kpaŋnu yɔɔ lɛ ɛtasɪ yɔɔduu se: "Yele mana se mɪtɔɔnaɣ ŋga kabɪwa yaawe," lɪzɪ nandu ndu tutɪŋɛ ɖebiye daa peeɖe. Kpow lɪza nandu lɛ ɛɖu ñanaɣ sɔsɔwa nakɛyɛ daa nɛ ɛsɪɪ "wiyaw" ɛsɛndaa.

Peeɖe "wiyaw" kandayaa nɛ ɛtɔɔ nandu ndu tutɪŋɛ mɛlɛm ñanaɣ daa ɛdakazɪ pɪyunɔɔyu se Kpow ɛɖɪkɪ. "Wiyaw" Adzalɪkɔkɔ tɛma tɔɔwu lɛ eheyi Kpow se: "Pɪmax kɛlɛ, mbɪzuu nñɔɔ yom mbu puwɛ ɖebiye daa yɔ." Kpow daa wɪwa nɛ ɛɛcaɣ se ɛñɔɔ yom lɛ "Wiyaw" Adzalɪkɔkɔ ñazɪ kpaŋŋ se ɛkpaɣ yom ne ɛñɔɔ puco ɛnu kuli ɛsa. Peeɖe Kpow kpaɣ canaɣ yom nɛ ɛñɔɔ. Kpow ñɔ yom mbu nɛ ɛtɛ lɛ ɛyɔɔ pazɪ puwu kpaagba. Peeɖe peeɖe ɛyɔɔ paza pee luluu. Pee ana ayɔkɪna nɛ adaa lɪm ma masi Kpow tonu yɔɔ.

Ðoo lɛ Kpow kɛwɛ kuhulum poyipoyi ɛzɪ Adzalɪkɔkɔ ɖɔɖɔ yɔ pɪtɛ canaɣ yom mbu ɛñowa yɔ mbu waakɪna ɛtɔnu halɪ nɛ sɔnɔ.

Kpow ɛdaakɪlɪ ɛsɪyɛ kɔyɔ edaahiwna canax yom ñɔwu; mbu caanaw daa mba tuu eduye se: "ξSɪYξ NÐɪ ÐɪNAɣ MIŋ YƆ NÐɪ HAɣNA MIŋ."

HOW LEOPARD GOT HIS SPOTS

(Summary Translation)

Cattle Egret once bought a trap and set it right beside a reed. The next day when he went to his trap he found a deer trapped in it, so he took the deer home. The following day when Egret went to inspect his trap, he found a rabbit. He took the animal and reset his trap and then went home. The next morning Egret came to his trap and found it had caught a monkey. He took the game and went home. He came again the following morning and there was an elephant in his trap. He was so very happy that day that he invited people to come to eat and rejoice with him. The guests ate and continued eating till the next morning. As soon as the guests left, Egret went to the bush to inspect his trap; and when he got there, there was a leper lying in the trap. When he saw this he stood still thinking about a way to get away. Leopard, who had hid himself in a bush, watched Egret and what was in the trap. Finally he spoke and said: "Pal, what are you going to do now?" Egret answered: "Oh, I am going away." Leopard asked again: "Going where?" To this question Egret answered: "To my house." Leopard was not satisfied with the answer and so he asked again: "I guess you have been carrying something home each time you come here." Egret answered: "Sure, I have always taken meat along with me to my house."

Cattle Egret did not want Leopard to see his fear so he walked up and removed the leper from the trap and started for home. As Egret started off, Leopard followed him to his house.

When they arrived at Egret's house, Leopard told Egret: "Take you knife and your pot." Egret looked at the pot and the knife for a minute and then said: "You, pot, what am I going to do with you after I have finished, should I break you or what should I do with you?" Leopard was not listening to Egret and did not hear what Egret had said so he asked Egret to say what he had said one more time. Egret did not repeat the same words, he said only: "Oh, I said that by the time I finish, the pot should be filled with oil." Egret then took the knife and dissected and then split the leper nicely and then put the meat into the cooking pot. He made a fire and placed the pot on it. The two of them sat there chatting and tending the fire. When the meat started boiling, Egret suddenly stood up and told Leopard: "Pal, I think I am short of salt. We have to get some. Otherwise this meat will be hard to eat. I will rush to the chief's house and get some." Leopard agreed and said: "Okay, I'll tend the fire till you come. Be back in time."

Egret arrived at the chief's house and then went straight to him in his room and asked the latter to lend him his shoes, his spectacles, his clothes, his hat and his horse. The chief did not ask to know what Egret wanted all these things for. He just went into his room and brought out his clothes and his hat and his spectacles and gave them to Egret; after that he removed his shoes and gave them to Egret too. Then he went to the stall and loosened his best horse and gave it to Egret. When Egret came out from visiting the Chief, he put the clothes on, put on the spectacles, the hat and the shoes and then he mounted the horse and rode home.

When he arrived at home with the chief's clothes, Leopard believed that it was the chief who came. Egret quickly changed his voice and asked Leopard: "Is Egret at home?" Leopard answered that Egret was absent thus: "No, sir, he has gone to your house to get some salt." Egret asked again: "What are you cooking anyway? Let me see what you people are cooking; if you do not open the pot I will kill you right now." When he came down from his horse, Egret said: "Let me see if the food you are cooking is done;" then he asked Leopard to remove all the meat from the cooking pot. As soon as Leopard removed the meat from the pot, and placed it in a large bowl in front of the "chief," the latter sat comfortably and started eating.

"Chief" ate all the meat without giving even a single piece to Leopard to taste. After "Chief" Egret had finished eating the meat, he asked Leopard to drink the broth. He said: "It's okay now, you can drink the broth which is in the cooking pot." Leopard became angry at the behavior of the "Chief" and wanted to disobey very much but the "Chief" threatened him again and ordered Leopard to drink the broth before he could open his eyes. Powerless before the "Chief," Leopard took the pot and drank the juice. As soon as Leopard finished drinking the broth and put down the pot, he felt his skin itching. Presently he discovered some patches appearing on his skin. These little abcesses broke and the discharged liquid made permanent spots on his skin.

Long, long ago, Leopard's skin was as white as that of Egret but he developed the spots as a result of the soup from leper's meat which he was forced to drink.

If Leopard had not been so inquisitive and jealous to go to Egret's house without invitation, he would not have been forced to drink broth made from the leper; and that is why people of long ago had a saying: 'IT IS THE EYE WHICH DISCOVERS FIRE THAT RECEIVES THE FIRE!'

HARE AND RED BIRD

KPACAA NƐ SUMAɣ KɩSƐMAɣ

Source: Semu, Sokidé, narrator, Wasa village, published by Centre d'Études de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

HARE AND RED BIRD

(Literal Translation)

Hare some was there like that and he had wife. Hare that he got up that he go his in-laws' and he greet his mother-in-law that she had luck.

Hare arrived then Pelo Ayoyowu and baby they are room in. Ayoyowu and Hare they greet each other finish then she sent Hare that he go farm and he find him fire wood and he bring.

Hare got up then he went he stood path side and he thought his head in and he said that: where I can I find stupid some and he really he carry me fire wood and he take go my in-laws. There bird red some heard this and he answered that: friend I here, I come we go I carry you fire wood and I take go your in-laws! Finish they just they left firewood finding place.

They found firewood and they finish then Hare tell Bird that he take firewood. Bird got up then, he ask Hare that: "Oh, you want that I carry here and you will help me and take home you in-laws? Is not that you want trick me? Carry here and I help you then I take go home house and it make that you not carry something."

Hare take firewood so he carry then they start walk. They walk they go far then, Bird start shouting that he was tired. He tell Hare that he bring load and he [Bird] get carry so he [Bird] rest. Then Hare answered Bird that: "No, I refuse, leave me I carry and it tire you; I see that you are foolish only, don't help me at all."

KPACAA NƐ SUMAƴ KıSƐMAƴ

Kpacaa nɔɔyu wɛna mbu nɛ ɛwɛna halu. Kpacaa ɛnu ɛkuyı se ewoki ɛɛtınaa nɛ ɛsɛɛ ɛyısɔ se ɛ nɛ ñuw lelɛŋ.

Kpacaa talaa lɛ, Pɛlɔ Ayoyowu nɛ pua pɛwɛ ɖaŋ daa. Ayoyowu nɛ Kpacaa pɛsɛ ɖama pɛtɛ lɛ, ɛtıyı Kpacaa se ewolo tɛɛ nɛ ɛcaı ɖasi nɛ ɛkɔna.

Kpacaa kuya lɛ, ewolo ɛsıŋ numaw kpɛmɔ nɛ ɛmaƴzuu ɛñuw daa nɛ ɛyɔɔduu se: Ie mambızuu mehiwu tulaƴ nakɛyɛ nɛ kabazı kasuulum ɖasi nɛ kowona mɛɛtınaa lee? Peeɖe sumaƴ kısɛmaƴ nakɛyɛ nı tɔm nɛ ecosi se: taŋ, maayɔ, mɔŋgɔŋ ɖiwolo mansuulıŋ ɖasi nɛ mowonaŋ ñɛɛtınaa. Pıtɛma pacaŋ pɛɖɛɛ ɖasi ɖıdzayɛ.

Padza ɖasi nɛ pɛtɛ lɛ, Kpacaa heyi Sumaƴ se ɛkpaƴ ɖasi. Sumaƴ kuya lɛ, kɔbɔzuu Kpacaa se: "Hɛhɛ, ndza se mɔnsuulı cına nɛ ŋgamum kımu nɛ ŋgbena ñɛɛtınaa na? Yele ndza se nɖum fɛyɛ kuɖuu na? Kpaƴ nsuulı cına nɛ maamuŋ lɛ meŋgbena ɖıya nɛ pıla se ndaasuulı puyu."

Kpacaa kpaƴ ɖasi kɛlɛ ɛsuulı piyele pabazı ɖɔnɛ. Pɔɖɔma powolo poluŋ pıŋŋ lɛ, Sumaƴ pazi kowu se pını nga. Eheyuu Kpacaa se wondu kıla nge yuŋ, se nga sıkı. Sumaƴ heyuu Kpacaa se ɛkona wondu nɛ ɛnumu nɛ ɛnuhezı. Ðınɛ Kpacaa cosa Sumaƴ se: "Aaı, meŋgiza, yebim mansuulı nɛ pının. Manaƴ se ngɛ kımɛlɛŋ kana, taamum kpeɖem."

They reach house then, Hare dropped the load and they entered compound on. They drank water they finish then they brought them food different different different. Food those them in then porridge present, rice, fufu, meat and drinkables. They brought them water that they wash then. Hare told Bird that: "Friend." He also said: "Yeees?" Hare went on: "What now?" He too said: "What?" It is that you really you eat food this it all all and I satisfied like I had carried wood and it tired you totally. You hear or what?" Bird agreed that yes. So Bird emptied his belly and he ate and he satisfied full full full. Now it leave Hare he look that he should satisfy no, he should satisfy no; then hunger crushed Hare well.

Hare thought that he pass people all intelligence and he call people that stupid and foolish. Old people said that if you are world on don't boast that you are crafty, or don't look mean on people. You seeing in, their in which is foolish big? Who pass other sense; Hare or Bird Red that?

24

Padala ɖɪya lɛ, Kpacaa hu ɖasɪ nɛ pacaŋ pasʊʊ taɣ yɔɔ. Pɔñɔ lɪm pɛtɛ lɛ pɔkɔnawɛ tɔɔnasɪ ndɪndɪndɪ. Tɔɔnasɪ nzɪ sɪdaa lɛ mʊtʊ wɛ, maw, kʊtɔmbɔlʊʊ nandʊ nɛ sʊlʊm. Pɔkɔnawɛ lɪm se pasaŋ lɛ, Kpacaa heyi Sumaɣ se: "Taŋ." ɛlɛ se: "ɛɛ." Kpacaa tasɪ se: "Lɛlɛyɔ?" Sumaɣ se ɛɛ: "Pɪwɛ se mbazɪ ndɔɔ tɔɔnaɣ kana katɪŋɛ mɛlɛm nɛ mahaɣ ɛzɪ maasʊʊlʊʊ ɖasɪ nɛ pɪnɪŋ kaŋkaŋ yɔ. Ninɪwa yaa we?" Sumaɣ tisi se ɛɛ. Piyele Sumaɣ bazɪ keyele koloyuu nɛ kɔtɔɔ nɛ kahaɣ yalɪ-yalɪ-yalɪ. Lɛlɛyo piyeba Kpacaa ɛcɔnna se ɛhaɣ kɛ, aaɪ ɛhaɣ kɛ aaɪ; piyele nɛ ñɔɔsɪ kpatɪ Kpacaa ɖewu.

Kpacaa sima se ɛkɪla ɛyaa tɪŋɛ lɔŋ nɛ ɛyaɣ ɛyaa se tulasi nɛ kɪmɛlɛmɪŋ. Sɔsaa yɔɔdɪna se yee ŋwɛ ɛdzaɖɛ yɔɔ kɔyɔ taawɛ mbelu abele se ŋwɛna lɛytʊ, yaa taa beŋ ɛyaa tɛtɛ. Mɪnawʊ daa yɔ, padaa wei kɛ kɪmɛlɛŋ sɔsɔ? Akɪla lɛlʊ lɔŋ: Kpacaa yaa Sumaɣ kɪsɛmaɣ nga?

HARE AND RED BIRD

(Summary Translation)

Once there was a hare who had a wife. One day the hare decided to go to his in-laws and say hello to his mother-in-law who had just had a baby. Pelo Ayoyowu and her baby were in the room when Hare arrived.

After greeting each other, Pelo Ayoyowu asked her son-in-law to go to the bush and bring her some fire wood.

Hare got up and went off only to stop at the edge of a path for a while. There, he was wondering about where to find some stupid person who could carry the wood back to his in-laws when a red bird offered to do him the favor. So they both went to gather wood.

After they had collected enough wood, Hare asked Bird to carry the load. Bird then replied in this way: "Do you want me to carry this load here so we can switch off on the path and then you can carry it from there to your in-laws? Aren't you trying to trick me now? You take it and carry it from here so that I can switch off on the path. This way, nobody would know that you had carried anything."

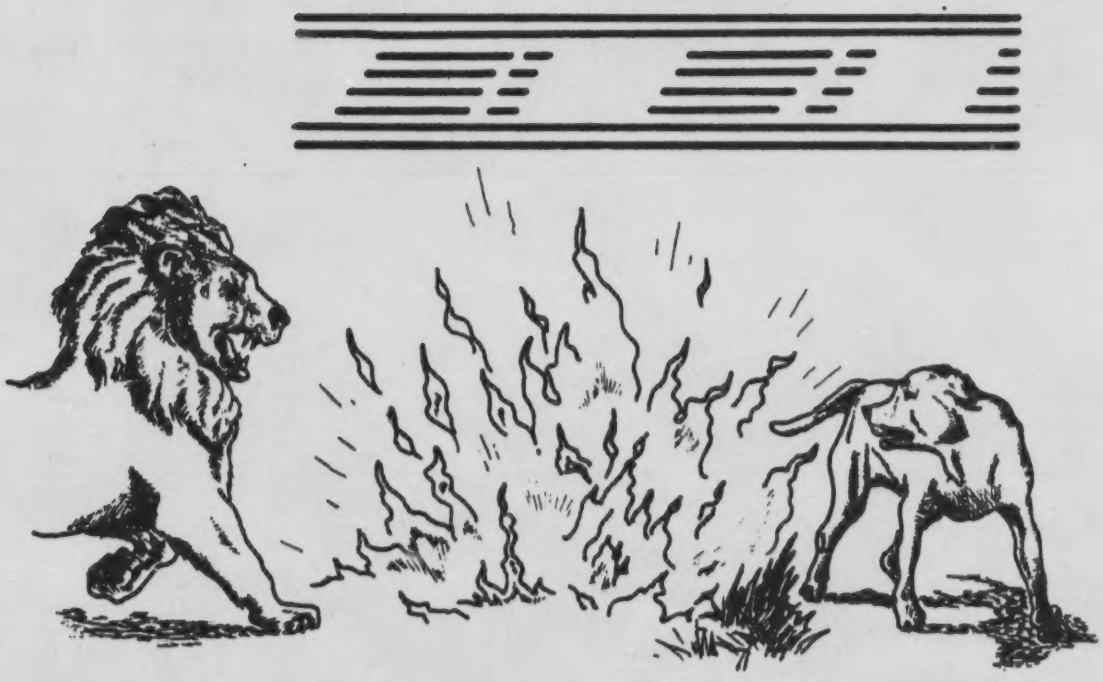
On this note, Hare picked up the bundle, put it on his head and they started for home. After a long walk, Bird suddenly started complaining. He said that he was very tired, that the load was too heavy for him, and that he was going to collapse. He then asked Hare to allow him (Bird) to switch and carry the load as early as possible so that he (Bird) might take a rest. Then Hare replied, saying: "No, absolutely not; let me carry it so that you tire yourself out. I think you are very foolish to ask this. I don't want you to switch off and carry this load at all."

So Hare carried the wood home. He placed the load at its appropriate place, and they both entered the compound. After they had drunk water, different types of food were brought to them. Some of the food items included porridge, rice, fufu, plenty of meat and drinkables. When water was brought to them to wash their hands, Hare said this: "My good friend." Bird answered: "Yeees?" Hare said: "Do you know what?" Bird asked: "What?" Hare continued: "Now, you have to try to eat all this food, in fact you are going to eat to fill me up just as you got tired when I carried the fire wood. Is that clear?" Bird replied: "Yes, it is clear." So Bird started eating; he ate and ate and ate till nothing remained and Hare was not filled up at all; and he became very very hungry.

Hare thought that he was wiser and cleverer than anyone else so he called everybody a stupid fellow. Old people used to say even if you are wise, you must not look down on other people. In your opinion which of these two is foolish? Who is wiser; is it Hare or Red Bird?

DOG AND FIRE

HAɣ NƐ MIŋ PƐDƐ MUDƐ



Source: Tata, Norbert, narrator, Yadé village, published by Centre d'Études de Sciences Humaines de la Region de la Kara, Documents de Litterature orale (Serie B), Fascicule I.

DOG AND FIRE

(Literal Translation)

Long then, people ate food and raw because fire did not exist earth on. Day some people gathered they drank spirits and they did dialogue then, someone said that heard that fire existed mountain big some head in, but man not can go there it under that lions are there and they watch fire that it on. People called each other and they made meeting that they see that who they can they send and that person go he fetch fire that and he bring. Meeting that it in they chose Dog that he go mountain that it head in and he bring fire.

Dog got up then he went away at once and speed. He reach there then, lions absent home; so dog really packed fire and he dashed off homebound. He reached path in then, he stopped and he urinated urine plenty it surrounded wide; weeds which it was there it wet cold. Dog finished urine urinate then he again took speed.

Later lions returned they came home and they saw that someone came he fetch their fire then they sent fire that itself that it go and it burn who he came he stole fire. Fire got up now and anger, it burn and it go away only. Later then, fire that it reach where dog had urinated urine. Fire not again can go away it under that weeds on and water. Fire tried (made) effort that it could it go away and ahead but no! It tired fire and it reached there and it returned it went home lions beside.

Dog arrived home then, people really they rejoiced with him well, they took dog and they put him fire side that he he be fire on watcher. Dog did and fire exist earth on today; that is why dogs lie hearths mouths where they set fire.

HAɣ NƐ MIŋ PƐDƐ MƆDƐ

Doo le eyaa tɔkɔɔ toonasɪ nɛ lɛŋ, mbʊpʊyɔɔ yɔ miŋ taa wɛɛ ɛdzaɖɛ yɔɔ. Kaaku nakʊyʊ eyaa kpeelaa pɔñɔwʊ sʊlʊm nɛ palaki fawɪyɛ lɛ, nɔɔyʊ yɔɔdɪ se ɛnʊ nɪwa se miŋ wɛ pʊw sɔsɔw nakʊyʊ ñʊw daa, pɪtɛ ɛyʊ ɛɛbɪzʊʊ ewolo peeɖe pʊdɔbʊ sɛ mʊʊzʊŋ wɛ peeɖe nɛ ɛɖaŋʊʊ miŋ ɛnɪ ɛyɔɔ. ƎyaaƎ yaa ɖama nɛ pala kedezaɣ se pana se ani pabɪzʊʊ petiyi nɛ pʊdʊ wɔlɔ ehaɣ miŋ ɛnɪ nɛ ɛkɔna. Kedezaɣ ŋga kadaa paliza haɣ se kowolo puw ngʊ kʊñʊw daa nɛ kɔkɔna miŋ.

Haɣ kʊyaa lɛ, kɛdɛɛ kpaagba nɛ seya. Kadala peeɖe lɛ, mʊʊzʊŋ fɛɪ ɖɪɣa; piyele haɣ bazɪ kakuu miŋ nɛ kɛkpɛzɪɖɪ kpem yɔɔ. Kadala nʊmaw daa lɛ, kasɪŋ nɛ kahɪɪ hɪm sakiye pɪta heem; ñɪtʊ ndʊ tʊwɛ peeɖe yɔ tʊsɪ-lɪm fɛbɪ. Haɣ tɛma hɪm hɪwʊ lɛ, kaɖaani kpawʊ seya.

PɪgɛdaaƎ mʊʊzʊŋ pisaa ɛkɔɔ ɖɪɣa nɛ ɛna se nɔɔyʊ kɔma ɛhaa mba tɛ miŋ lɛ, etiyi miŋ ɛnɪ ɛtɪtɪŋɛ se ewolo nɛ ɛñaɣ wei ɛkɔma ɛmɪlɪ miŋ yɔ. Miŋ kʊyɪ kɛlɛ nɛ pana, ɛñakɪ nɛ ɛɖɛw yem. PɪgɛdaaƎ lɛ, miŋ ɛnɪ ɛdala ɖɪnɖɪ haɣ kahɪ hɪm yɔ. Miŋ ɛɛtasʊʊ bɪzʊʊ ɖɛw, pɪdɔbʊ se ñɪtʊ yɔɔ wɛ lɪm. Miŋ ñaapana se ɛbɪzɪ ɛɖɛɛ nɛ, ɛsɛndaa kɛ aai. PɪnɪɪƎ miŋ nɛ ɛsɪna peeɖe nɛ ɛbɪsɪ ekpe mʊʊzʊŋ cɔlɔ.

Haɣ tala ɖɪya lɛ, eyaa bazɪ pɛhɛndɪnɛɪ ɖew, pakpaɣ haɣ nɛ pɛsɪɪ miŋ cɔlɔ se ɛnʊ ɛkɛna miŋ yɔɔ ɖaŋʊyʊ. Haɣ labana nɛ miŋ we ɛdzaɖɛ yɔɔ sɔnɔ; mbʊpʊyɔɔ hasɪ hɪnʊʊ mɪzasɪ nɔsɪ, ɖɪnɖɪ pobuzuu miŋ yɔ.

THE STORY OF DOG AND FIRE

(Summary Translation)

Long long ago, humans ate their food raw because fire did not exist. One day when men were relaxing and drinking, someone said that he had heard that fire existed on the top of some high mountains but it would be difficult for man to go and get it because lions kept watch over it. On the basis of this information, the humans held a meeting to find someone who would go and bring back this fire. Dog was chosen during this meeting to run this errand.

Dog, on hearing this, started off towards the mountain at great speed. Arriving there, he found that the guardian lions were absent so he took a large quantity of fire and headed for home at top speed. In the middle of his journey, he stopped and urinated. He urinated so much that all the weeds and the grass around the area became very wet. After urinating, Dog continued his journey as fast as he could.

When the lions came back home and discovered that someone had stolen their fire, they became very angry. In their anger they sent Fire to go and burn down the thief. Fire also started off mercilessly burning down everything in his way. Soon, he got to where Dog had urinated and fire could no longer burn anything; he could not advance because the grass was too wet to burn. Fire tried in vain to burn these weeds and continue his mission, but he returned home to the lions.

Meanwhile when Dog arrived home, the humans became very happy with him. They honored him by making him the guardian of fire in the homes of humans. It is because of the efforts of Dog that there is fire on earth today; and this is why dogs lie beside hearths, where there is fire all the time.

DOG AND THE DEATH OF MAN

HAɣ Nɛ ɛYɵ Tɛ SıM

Source: Bassari, Ebia, narrator, Farendé village, published by Centre d'Etudes de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

DOG AND THE DEATH OF MAN

(Literal Translation)

Day one God called house animals those all all that they come and he ask them question and he see that he do person what earth on here. Others in the process of themselves prepare that they get up then goat went away. Animals those they all they got up then dog took speed and he went away them on. That day that then, dog saw bone on the ground and he left it. Dog run it tired him well before he found goat. Dog was passing goat on then that one in the process of fruit eating so dog first God side reach. He reach then he and God they started to talk.

GOD: "Dog you," say yes, "you like that person he die or you don't?"
DOG: "Our father, person, person he die!"
GOD: "Dog you," say yes, "who give you food?"
DOG: "Food which I eat so it come from hearth in only"
GOD: "Now you like that person he died then he again wake up?"
DOG: "Person exist like that he not good. Person he really he die completely he not again wake up someday never."

Dog answered question and he finish then goat arrived so and God started him question asking.

GOD: "You like that person he die?"
GOAT: "Yes."
GOD: "Person he die then he again wake up?"
GOAT: "Yes, he again wake up."

Sheep also came he arrived then he said that person he die but then he again wake. Chicken he too arrived then he said that: "Our father, you yourself you see that my breath (life) all is granary in climber on only; like that then he die if he again wake."

HAɣ NƐ ƎYƟ TƐ SIM

Kaaku nakuyu ŋsɔ ya ɖiya kpina ana atiŋɛ pai se akɔɔ nɛ ɛnu pɔzi wɛ tɔm nɛ ɛna se ɛnu ɛla ɛyu ɛzima kpem ɛdzaɖɛ yɔɔ cina. Lalaa ɖɔŋ padi ñɔɔzuu se pakuyi lɛ punu ɖɛɛ. Kpina ana atiŋɛ akuyaa lɛ, hay kpay seya nɛ ɛɖɛɛ ayɔɔ. Puwiye nɖi lɛ, hay na mɔɔyɛ tataa nɛ keyele ɖi. Hay sewa pinii kɛ siŋŋ puco kabizi kehiwu punu. Hay ɖɛway punu yɔɔ lɛ, ɛlɛ ɖɔŋ sutu tɔɔwu, piyele hay lɛyi ŋsɔ cɔlɔ taluu. Kadalaa lɛ ka nɛ ŋsɔ pabazi yɔɔduu.

ƎSƆ: "Hay ñɛ," se ɛɛ, "nsɔɔla se ŋyu ɛsi yaa ndɔsɔɔli?"
HAɣ: "Dadza, ŋyu na, ŋyu ɛsi!"
ƎSƆ: "Hay ñɛ," se ɛɛ, "ahaaŋ tɔɔnay kɛ?"
HAɣ: "Tɔɔnay nga mɔndɔki yo kalina mizay daa kana."
ƎSƆ: "Lɛlɛyɔ nsɔɔla se ŋyu ɛziba lɛ ɛɖaani fem na?"
HAɣ: "ŋyu wɛwu mbuyɔ ɛfɛi camiyɛ. ŋyu ɛbazi ɛsi kpem ɛdaa tasi fem widi ɖa."

Hay cosa tɔm nɛ ɛtɛ lɛ punu tali piyele nɛ ŋsɔ pazii tɔm pɔzuu.

ƎSƆ: "Nsɔɔla se ŋyu ɛsi na?"
PƟNƟ: "ŋɛ."
ƎSƆ: "ŋyu ɛziba lɛ, ɛɖaani fem na?"
PƟNƟ: "ŋɛ ɛdaani fem."

Hew ɖɔɖɔ kɔma ɛtali lɛ ɛyɔɔdi se ɛyu ɛsi piti lɛ ɛɖaani fem. Kelimiye ña talaa lɛ ɛyɔɔdi se: "Dadza, ñɛtitiŋɛ nnaa se mewezu tiŋɛ wɛ kpowu daa kpayu yɔɔ kana; mbu lɛ, ɛziba kɔyɔ ɛɖaani fem."

First person who he died so, he woke but he woke then his on not exist meat any, he had no nose also; he woke bones alone rugged. Dog saw person that like that then he chased him he returned him grave in.

If person he die today and he not again wake so, dog owns confusion (disturbance) that it all.

Kadzalay ɛyu wei ɛzıba yɔ efema pıtɛ efema lɛ, ɛyɔɔ fei nandu natuyu, ɛfɛına mɔɔw ɖɔɖɔ; efema mɔɔ ɖeke ñaɖı. Hay na ɛyu ɛnu mbuyɔ lɛ, ɛɖɔɔnıı ɛbısınaı pılaw daa.

Yee ɛyu ɛzıba sɔnɔ nɛ ɛɛdasuu fem kɔyɔ, hay tına ñaɖu ngu kıtınɛ.

DOG AND THE DEATH OF MAN

(Summary Translation)

One day, God summoned all the domestic animals to his house to find out from them what he should do with humans here on earth. While the others were still not yet ready, Goat went away, leaving the rest at home. When all the animals got ready to go, Dog started off at full speed and was ahead of the group. On that day, Dog saw a bone on the ground and ignored it. He ran for a long time before catching up with Goat. By the time he was passing Goat, the latter was eating some fruits so Dog arrived first in God's compound. On arrival, he and God engaged in this discussion.

GOD: "You, Dog, do you wish Man to die or not?"
DOG: "Lord, you mean, Man should die!"
GOD: "Who feeds you anyway?"
DOG: "The food I eat comes from the hearth."
GOD: "Okay. Now, do you wish that Man should be reborn if he dies?"
DOG: "Man is a very bad creature. Man must die once and for all. He must never come back to life after he has died!"

By the time Dog had finished his interview, Goat also arrived so he and God started their discussion.

GOD: "Do you want Man to die or not?"
GOAT: "Yes."
GOD: "If Man dies, should he wake up again?"
GOAT: "Yes, he should come back to life!"

On the arrival of Sheep, he also said that Man should die. When Hen arrived, she answered thus: "Master, you know that my whole life depends on the one who climbs into the granary. Therefore, if Man is to die at all, he should come back to his world."

The first Man to die actually woke up and came back to this life but he had no flesh on his bones, he had no nose and he was a horrible skeleton. When Dog saw this person, he chased him back to his grave.

If Man dies today and he no longer comes back, it is Dog's doing.

THE SAYINGS OF WOODPECKER

Tιη-LOMI DAA TƆM

Source: Bassari, Ebia, narrator, Farendé village, published by Centre d'Etudes de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

THE SAYINGS OF WOODPECKER

(Literal Translation)

Woodpecker called birds those them all all and he told them that if his mother she died if, he really he bury her rock in. He told them also his beak is strong that he can he dig his mother grave rock in, Woodpecker said like that then birds others really, they praised him they thanked him, they hailed that he and effort. Others too started song sing that:

"Woodpecker, you are young man,
Woodpecker, wild beast
Woodpecker, thank you."

Woodpecker talked and it finished then, day some sickness some fell his mother on night in. Day not break before old person that she died. It made like that then Woodpecker not could that he dig grave that rock in it under that it is that they bury old person that night that. They dug marsh some in grave and they buried Woodpecker mother.

Birds those long they sung song and they hailed Woodpecker they all they started him insult. Woodpecker not see that he put his head where. Birds others made song and they sing that:

"Woodpecker wanted that he dig hole it leave and his bill bent,
Woodpecker beak bend bend,
Woodpecker, your beak has bent."

Matter this it angered Woodpecker and he refused that he not again song sing. Woodpecker left song sing then he made proverb that: "Stomach in laughter more sweet!" I want that I ask you I see that Woodpecker his matter this it is true or it is false?

Tɪŋ - LOMI DAA TƆM

Tɪŋ-Lomi yana sumasi nzɪ sɪtɪŋɛ paɪ nɛ eheyisi se yee ɛnʊ ɖoo ɛzɪba kɔyɔ, ɛnʊ bazʊʊ ebimii ɛwaw daa kana. Eheyisi ɖɔɖɔ se ɛnʊ ndzʊyɛ wɛ ɖoŋ se ɛnʊ bɪzʊʊ ehuyi ɛnʊ ɖoo pɪlaw ɛwaw daa. Tɪŋ-Lomi yɔɔda mbʊyɔ lɛ sumasi lɛɛsɪ bazɪ sɪsamɪɪ, sɪsɛɪ, sɪyɪɣkɪɪ se ɛ nɛ konkaɖi yɔɔ. Lɛɛsɪ ña pazɪ wondu tewu se:

"Tɪŋ-Lomi, ŋgɛ evebu,
Tɪŋ-Lomi, tɔɔyʊʊ kʊlɛ,
Tɪŋ-Lomi, nlaba lɛ."

Tɪŋ-Lomi yɔɔda nɛ pitɛ lɛ, kaaku nakʊyʊ kʊdɔŋ nakʊyʊ toli eɖoo yɔɔ ɖoo daa. Tɛw tefe pʊcɔ akpadʊyʊ ɛnʊ ɛsɪ. Pɪlaba mbʊ lɛ, Tɪŋ-Lomi tabɪzɪ se ehuyi pɪlaw ŋgʊ ewaw daa pʊdɔbʊ se pɪwɛɛ se pɛbɪ akpadʊyʊ ɛnʊ ɖoo ana. Pohuyi fɛnʊʊ nakʊyʊ daa kana pɪlaw nɛ pobi Tɪŋ-Lomi ɖoo nɛ ɖoo.

Sumasi nzɪ ɖoo siite wondu nɛ sɪyɪɣkɪ Tɪŋ-Lomi yɔ sɪtɪŋɛ sɪbazaɪ tʊwʊ. Tɪŋ-Lomi ɛɛnaɣ se ɛsɪɪ ɛñʊw le. Sumasi lɛɛsi la wondu nɛ sitewu se:

"Tɪŋ-Lomi caɣaɣ se ehuyi pow pɪyele nɛ ɛndzʊyɛ kotɪ,
Tɪŋ-Lomi ndzuyɛ kotu kotu,
Tɪŋ-Lomi, ñɛndzʊyɛ kota."

Tɔm tʊnɪyɔ tʊwɪzɪna Tɪŋ-Lomi nɛ ekizi se ɛnʊ ɛɛtasʊʊ wondu tewu. Tɪŋ-Lomi yeba wondu tewu lɛ etuu eduye se: "Lotu daa hoŋa kpaɖɪna lelɛŋ." Mandzaɣ se monbozɪmɪ mana se Tɪŋ-Lomi tɔm tʊnɪyɔ tʊgɛ tovonum yaa tʊgɛ cɛtɪm.

THE SAYINGS OF WOODPECKER

(Summary Translation)

One day, Woodpecker called all the birds and told them that he would bury his mother in a rock if and when she died. He also told them that his bill was strong enough for him to be able to dig his mother's grave in a rock. After saying this, some of the birds praised and thanked him. Others immediately started composing a song in his honor:

"Woodpecker, you are a tough guy,
Woodpecker, the terror,
Woodpecker, thank you."

Sometime later, Woodpecker told his friends about his intentions. His mother suddenly fell sick one night. Due to the seriousness of the illness, Woodpecker's mother died the same night. Woodpecker could not dig his mother's grave in a rock as he had promised because the body was to be buried that night. A grave was therefore made in a marsh and the corpse was buried there.

All those birds which had hailed Woodpecker after his laudable decision now began insulting him. They discredited him so much that he could no longer look into his friends' eyes. Other birds again composed an abusive song which ran like this:

"Woodpecker wanted to dig a hole and his beak got bent,
Woodpecker, crooked bill,
Woodpecker, your beak is not straight."

This mockery annoyed Woodpecker very much and so he vowed never to sing again in his life. After he had ceased to sing, he contented himself by saying: "Silent laughter is best!" Do you agree with this assertion of Woodpecker?

HARE AND FIREFLY

KPACAA Nɛ̃ MØNTØSAɣ

Source: Kandɔ, narrator, Boufalé village, published by Centre d'Études de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

HARE AND FIREFLY

(Literal Translation)

Hare called Firefly night some that they roam they collect guinea-fowl and partridge and birds small ones eggs. They picked eggs different plenty it leave (but) it reached moment that they share then Hare picked birds small ones eggs it was he gave Firefly. Firefly got up now he saying that: "It be good!, I think I be I light you fire and you seeing and you picking eggs; if eggs small ones these you give me, if it complete sitting, I not get." Firefly in side really it pained it leave (and) he collected his fire that he return house. Then Hare told him that: "See my pity, not leave me here, light me fire and I see."

Firefly returned with fire that he light then Hare repeat eggs some selected and he added Firefly eggs on that he take. There Firefly said that: "Friend, no, now I go away I not again your matter some hear, I not again return your side, I leave you darkness this it in." Firefly said like that then he went away he left Hare darkness in.

Hare not see that he do what, he went away he packed eggs and he put sacks in and he also took path home going on. Hare walked he reached thicket some side then, he met with Panther. Hare saw Panther eyes then it did him that Firefly was there, then he said that: "Oh, Lord, Master, take you forgive me some day I not repeat like that, your sack this with eggs." Hare said like that, then he dropped sack with it leave and he ran he went away.

KPACAA NƐ MƟNTƟSAɣ

Kpacaa yana Muntusaɣ ɖoo naayɛ se pɛyɛlɪ petiɣzi suŋ nɛ lesi nɛ sumasi cikpesi yala. Pɔtɔza yala ndɪndɪ sakɪyɛ piyele pɪdala alawatu se pɛtɛyɪ lɛ Kpacaa tɔzɪ sumasi cikpesi yala kana ɛcɛlɛ Muntusaɣ. Muntusaɣ kuyaa kɛlɛ ɛyooduu se: "Pɪwɛ ɖew! mazɪŋ mɛwɛɛ mɔndusuuŋ miŋ nɛ ŋnaɣ nɛ ŋdiɣzuu yala ya; yee yala cikpena anɪyo ŋhaɣm kɔyɔ pɪtɛzɪ caɣu, maamuwu." Muntusaɣ daa bazɪ pɪwɪɪ piyele ekpeeli emiŋ se ɛpɪsuu ɖɪɣa. Ɓɪnɛ Kpacaa heyai se: "Na mɔmbudɔdɪyɛ, taayebim cɪna, tusum miŋ nɛ mana."

Muntusaɣ pɪsɪna mɪŋ se ɛtusuu lɛ Kpacaa ɖaanɪ yala naayɛ tɔzuu nɛ ɛsɔzɪ Muntusaɣ yala yɔɔ se ɛkpaɣ. Peeɖe Muntusaɣ yɔɔda se: "Taŋ, aaɪ, lɛlɛyɔ mɛnɖɛwu maatasuu ñɔdɔm natuyu nɪwu, maatasuu pɪsuu ñɔdzɔlɔ, meyekiŋ cɪna cɪkpɛndu kunɪyɔ kudaa."

Kpacaa ɛɛnaɣ se ɛla ɛzima; ɛɖɛɛ ɛkuwu yala nɛ ɛɖu kpɔndɔyuŋ daa nɛ ɛnu ɖɔɖɔ kpaɣ numaw kpem yɔɔ. Kpacaa ɖɔma ɛtalɪ cɔkɔyɛ naɖɪyɛ cɔlɔ lɛ, ɛkatɪna Kpow. Kpacaa na Kpow ɛsa lɛ pɪlabɪɪ se Muntusaɣ wɛna peeɖe, ɖɪnɛ ɛyɔɔda se: "Haɪ, caa baaba kpaɣ ŋgbeɣm, wiɖi maatasuu mbu, ñɔkpɔndɔyu kɔyɔ nɛ yala." Kpacaa yɔɔda mbu lɛ ɛpɛdɪ kpɔndɔyu nɛ yala piyele ese ɛɖɛɛ.

Firefly arrived home then he took matter he told his friend Moon, he finished then he told Stars. It back then he told his friend Hunter what Hare did him bush in night in. Hunter head matter this then it not did him well at all. There he swore and he said that he really he let they forge him lantern some, and that lantern then it help him and he see Firefly enemies and it give him path and he can he kill them well. Lantern that they forged Hunter he hid lantern that and he roam with night in and he see Hares and it possible and he kill them.

Hare ruffian doing which he did Firefly it did and Hunters not see Hares with eye. Moon also refused Hare. Like that big people said that: "Eat it eat you back not quarrel."

Muntusay tala ɖiya lɛ ɛkpay tɔm eheyi ɛdabalu Fenay, ɛtɛ lɛ eheyi ɖɔɖɔ Tɪnzɪ; pɪwayɪ lɛ eheyi ɖɔɖɔ ɛdabalu ξkpam mbu Kpacaa labaɪ ñɪtu daa ɖɔɔ daa yɔ. ξkpam nɪ tɔm tunɪyɔ lɛ pɪdalabɪɪ lelen kpataa. Peeɖe eduwaa nɛ ɛyɔɔdɪ se ɛnu bazuu eyele polubii kandu nakuyu, nɛ pɪdɛ kandu ŋgu lɛ kɪsɪnaɪ nɛ ɛnu na Muntusay koyindinaa nɛ pɪhaɪ numaw nɛ ɛnu bɪzɪ ɛku-wɛ camɪyɛ. Kandu ŋgu poluba ξkpam yɔ ɛmɛsɪ kandu ŋgu nɛ ɛyɛluuna ɖoo daa nɛ ɛnay Kpacaawaa nɛ pɪsaŋ nɛ ɛkuwuwɛ.

Kpacaa kalambanɪtu ndu ɛlaba Muntusax yɔ mbu labɪna nɛ Akpama ɛɛnay Kpacaawaa nɛ ɛsɪyɛ nɛ Fenay ɖɔɖɔ kizi Kpacaa. Mbu sɔsaa yɔɔda se: "Tɔɔ putɔɔŋ wayɪ fɛɪ yowu."

HARE AND FIREFLY

(Summary Translation)

Hare called Firefly one night to accompany him to hunt for eggs of the guinea-fowl, the partridge and the eggs of smaller birds. Both collected a lot of eggs, and when the time came to share the eggs, Hare just put aside some eggs of the smaller birds and gave them to Firefly. At this sudden change of attitude in Hare, Firefly said: "Fine! I have been showing you the way by lighting up so you can collect as many eggs as you possibly can and now if these small eggs are what you want to give me, then take the whole lot because I don't need them for anything." Firefly grew very angry at this and started packing his light to go away. Hare then pleaded with Firefly saying: "Please show me some pity, don't leave me here, light up so I can see."

Firefly returned with his light, ready to light the place up but Hare again picked up some more small eggs and gave them to Firefly. Here Firefly said: "Friend, not this time, now I shall leave and I am no longer listening to you for anything; I am not coming back and I am leaving you in the darkness." After saying these things he went away leaving Hare in the dark.

Not knowing what to do, Hare packed the eggs into bags and started off towards home. On reaching a thicket he met Leopard. When Hare saw Leopard's eyes he thought it was Firefly so he said: "Oh, Lord, Father, forgive me, I shall never try that again on you, this is your bag of eggs." While saying this, he dropped the bag and went away.

When Firefly arrived home, he narrated the episode to his friend Moon, then he told Stars of Hare's misbehavior. Then he informed his friend Hunter about the treatment he had received from Hare the previous night. After hearing this, Hunter swore that he would have a lantern made and this lantern would help him track down and kill Firefly's enemies because he felt very angry at Hare's treatment of his friend. Hunter hid the lantern which was prepared for him and used it only at night-time and from the light that the lantern gives, Hunter sees and kills Hare.

It is because of Hare's hardheartedness towards Firefly that Hunters have become Hare's enemies. Moon also refused to help Hare because of that. That is why old people said: "There is no quarrel for the wickedness that someone did (The evil that you do lives after you)."

CHAMELEON, ELEPHANT AND OAK

CAŋZɩ, TUW NƐ WEƉE

Source: Bassari, Ebia, narrator, Farendé village, published by Centre d'Etudes de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

CHAMELEON, ELEPHANT AND OAK

(Literal Translation)

Land some was like that and it had chief. Some time then wind stopped blowing land that it in. Persons roamed they looked for that they see what it did and wind stopped blowing and it be how they repair and wind return it come.

Matter one was worrying land that it in chief; that was that wind it must blow and women they able they winnow guinea corn and they cook porridge. Chief got up now he went away wind looking for place. Days were coming, months were coming, years were also coming and they were going but chief not able he find wind. It tired chief really then he announced that animals them they all they come; get up from Elephants on it reach chicks on, it not remain somebody.

Animals they arrived chief house then chief took matter he lowered their face in and he told them that who he can he find Wind and he bring it my side tree under here, I give him what he ask.

Chief finished talking then Animals got up they went away Wind finding place. Animals went away and they reached path in then they met Chameleon path in he was learning walking. There animals others asked him that pal, what you doing, where you going? It not for you hurrying? There Chameleon answered them that true he heard that chief announced that they all all they come his house they hear matter some, and that was why he was learning walking; it not like that (otherwise) chief will let they whip him whips. Animals heard Chameleon words then they took chief matter and they told him they took path and they went away Wind finding place. Animals went away then Chameleon also went away he went chief house. Chief saw Chameleon he was coming then he was disdaining him and he was saying that: "Look, Elephant has gone, Buffalo is gone, Hippopotamus also is gone; what at all you can do and it be good?"

CAŋZɩ, TUW NƐ WEDE

ƎdzaqƐ naqɩyɩ wƐna mbu nƐ qɩwƐƐna wɩyaw. PɩgƐda alawatu natuyu lƐ heelim yƐlƐ mabu ƐdzaqƐ nqɩ qɩdaa. Ɲyaa yƐlɩ pɛñɩnɩ se pana mbu pulaba nƐ Heelim yele mabu yɔ, nƐ pɩwƐ Ɛzɩma yo pɔñɔɔzɩ nƐ heelim pɩsɩ pukɔɔ.

Tɔm kuqumtu cƐyayna ƐdzaqƐ nqɩ qɩdaa wiyaw; mbu kƐna se Heelim Ɛma nƐ halaa pɩzɩ pafalɩ mɩla nƐ pasaa mutu. Wiyaw kuyɩ kƐlƐ ƐqƐƐ Heelim qɩñɩnɩye. Kaakɩŋ kɔŋ, fenasi kɔŋ, pɩnzɩ qɔqɔ kɔŋ nƐ aqƐwu pɩtƐ wiyaw tƐbɩzɩ ehiwu Heelim. Pɩnɩ wɩyaw siŋŋ le esuzi se kpɩna ana atɩŋƐ paɩ akɔɔ: kuyɩ tuŋ yɔɔ pukɔɔ pɩsɩna kalɩmasɩ yɔɔ pɩdaakazɩ nɔɔyu.

Kpɩna kɔma atali wiyaw qɩya lƐ Ɛkpay tɔm nƐ etisi pƐƐsƐndaa nƐ eheyiwƐ se wei Ɛbɩzuu ehiwu Heelim nƐ Ɛkɔnabu mɔndzɔlɔ tɩŋ dƐƐ cɩna yɔ mƐndzƐluuɩ mbu Ɛbɔzuu yɔ. Wiyaw tƐma yɔɔduu lƐ kpɩna kuyɩ aqƐƐ Heelim ñɩnuu.

Kpina qewa nƐ atalɩ numaw daa lƐ akatɩna Caŋzɩ numaw daa ƐkpelƐkay qɔnƐ. ƉɩnƐ kpɩna lƐƐna pɔzaɩ se: taŋ, ƐbƐ nlakɩ, le nwoki? PɩfƐɩŋ kpƐdƐƐ kƐ? PeeqƐ Caŋzɩ cosawƐ se tovonum Ɛnu nɩ se wiyaw suzaa se pƐtɩŋƐ paɩ pɔkɔɔ ƐdƐ panɩɩ tɔm natuyu, puyɔɔ yɔɔ Ɛnu kpƐlƐkuu qɔnƐ; pɩtƐkƐ mbu yɔ wiyaw yeki polu Ɛnu agbazƐ. Kpɩna nɩ Caŋzɩ tɔm mbuyɔ lƐ akpay wiyaw tɔm nƐ aheyi Caŋzɩ nƐ akpay numaw aqƐƐ Heelim qɩñɩnɩyƐ. Kpɩna qewa lƐ Caŋzɩ qɔqɔ qƐƐ ewolo wiyaw cɔlɔ qɩya. Wiyaw na Caŋzɩ Ɛkɔŋay lƐ eniŋui nƐ Ɛyooduu se: "Tuw qewa, TƐƐ Nɔ qƐƐ, Tuduwa ñƐqƐƐ; ƐbƐ kpem mbizuu nla nƐ pɩla qew?"

Chief scolded him like that and he finished then he went away he entered house in it leave Chameleon went away he went Oak under. That moment then Oak was wind tree Chameleon arrived there then he saw animals those that they had passed his on path in they stood and they were looking at Elephant he too was breaking Oak branches and he was cutting roots that Oak it fall and Wind come out. Elephant was doing work like that then he was saying that "Oak, you fall, root up, fall." But tree stood its place, it not shake before and it not fall. Wind some not blow also. Elephant did work and it tired him very much then he stopped because it not benefit anything. Animals others had finished doing effort tree that it on before it was reaching Elephant on. Elephant did and he not fit then it be that Animals they go home because somebody not remain that that person he do work. There animals those their in someone said that Chameleon came so it be that he also he come he try and they see. Animals plenty refused that: "Chameleon he not can something doing." Others said that they go they tell chief that Chameleon refused work. Animals others said that they beat Chameleon before and he try and they see that he can he do Wind on something or what. Lizard said it was that they not do Chameleon something, they let him and he try Wind on effort and they see before they think about his back staying matter. There Hippopotamus and Leopard and Monster and Lion they agreed that they not do Chameleon something, that they let him and he do work.

Wiyaw kalaı mbuyɔ nɛ ɛtɛ lɛ ɛɖɛɛ ɛsuw ɖaŋ daa piyele Caŋzı ɖɛɛ ewolo Weɖe dɛɛ. Pıdɛ alawatu daa lɛ Weɖe kɛkɛna heelim tıŋ. Caŋzı tala peede lɛ ɛna kpına wena aaɖɛ ɛyɔɔ numaw daa yɔ asıŋaa nɛ acɔŋna Tuw ɛlɛ pɛlay Weɖe pilinzi nɛ ɛsɛtuu lila se Weɖe ɛtɔlı nɛ heelim lıı. Tuw lakay tumıyɛ nɛ ɖoŋ mbuyɔ nɛ ɛyɔɔduu se: "Weɖe ñɛ tɔlı, kpɛzı, tɔlı;" pıtɛ tıŋ sıŋa kuɖɛɖɛ, kideciydi pucɔ nɛ kudɛ tɔlı. Heelim nabuyu tama ɖɔɖɔ. Tuw laba tumıyɛ nɛ pınıı kaŋkaŋ lɛ eyele pudɔbu se pıdawazı nabuyu. Kpına lɛɛna kɛtɛma pana ñayu tıŋ ŋgu kuyɔɔ pucɔ pıtaluu tuw yɔɔ. Tuw laba nɛ ɛdɛbızı lɛ pıwɛɛ se kpına ekpe mbupuyɔɔ yo nɔɔyu takazı se ɛlakı tumıyɛ. Ðınɛ kpına ana adaa lɛɛɖɛ yɔɔda se Caŋzı kɔma yɔ pıwɛɛ sə ɛnu ɖɔɖɔ ɛkɔɔ ɛtakı nɛ mba na. Kpına sakıyɛ kizi se Caŋzı ɛɛbızuu nabuyu labu, lɛɛna yɔɔdı se mba woki wiyaw heyuu se Caŋzı kiza tumıyɛ. Kpına lɛɛna yɔɔdı sɛ pama Caŋzı pucɔ nɛ ɛmayzı nɛ mba na se ɛbızuu ɛla heelim mbu puyɔɔ nabuyu yaawe. Kamay yɔɔdına se padaala Caŋzı nabuyu, peyebii nɛ ɛnu ɖɔɖɔ ñay heelim yɔɔ pana nɛ mba na pucɔ nɛ pamayzı ɛdɛ wayı caxu tɔm. Peeɖe Tuduwa nɛ Maayı nɛ Pilimiye nɛ Muuzuu petisaa se padaala Caŋzı nabuyu, se peyebii nɛ ɛla tumıyɛ.

51

Chameleon got up then he walked slowly he went Wind house, he greeted Wind, he greeted Wind father; he went also he greeted Wind mother and her children. Chameleon greeted people like that and he finished then he took chief matter and he told Wind father; he finished and he begged Wind father that he let and Wind beat their land in small. He told Wind father also that chief beg that he let his son and he beat land on. There Wind father told Wind that he get up he follow Chameleon and he go chief that his side. Animals were there before Chameleon climbed he sat Wind back and they took path going home on. Then Chameleon took song and he was singing that: "We walk slowly, slowly; we walk slowly, slowly.

Chameleon and Wind they came they arrived house then chief inside made sweetness plenty, because Wind started beating land that it in. Chief wives really praised Chameleon that he was sense person. Chief wives winnowed guinea corn and they ground and they prepared porridge. Wives others prepared choukoutou and they were making feast. That day chief really ate porridge and he drank choukoutou it reached him well.

Chief finished eating and he got ready himself then he called animals others that they come. Animals those them all all their face chief asked Chameleon that: "Man, what you want that I give you?" There Chameleon answered that: "Our master, I like dresses those they are land whole on, it added to your kingdom half."

There chief took medicine some and he gave to Chameleon that he eat. It back then chief took his dress which it change colors and he gave to Chameleon. Dress that it back also then chief shared his chiefdom two in and he took half other and he gave to Chameleon.

Caŋzı kuyaa lɛ ɛɖɔ hɛɛ ewolo Heelim ɖıya, ɛsɛɛ Heelim, ɛsɛɛ Heelim caa; ewolo ɖɔɖɔ ɛsɛɛ Heelim ɖoo nɛ ɛlɛ pia. Caŋzı sɛ ɛyaa mbuyɔ nɛ ɛtɛ lɛ ekpay wiyaw tɔm nɛ eheyi Heelim caa; ɛtɛ nɛ ekuli Heelim caa hulay se eyele nɛ Heelim ma mba ɛdzaɖɛ daa cukɔ. Eheyi Heelim caa ɖɔɖɔ se wiyaw kulai hulax se eyele ɛbıyalu nɛ ɛma ɛdzaɖɛ yoo. Peeɖe Heelim caa heya Heelim se ɛkuyı ɛtıŋ Caŋzı nɛ ewolo wiyaw ɛnu ɛdzɔlɔ. Kpına wɛ peeɖe puco Caŋzı kpa ɛcay Heelim siyye wayı nɛ pakpay numaw kpem yɔɔ. Ðınɛ Caŋzı kpay wondu nɛ etewu se: "Ðıɖɔŋ ɖɛfɛɛ ɖɛfɛɛ; ɖıɖɔŋ hɛɛ ıɛɛ."

Caŋzı nɛ Heelim pɔkɔma patalı ɖıya lɛ wiyaw daa la leleŋ halı, pudɔbu se Heelim paza mabu ɛdzaɖɛ ndı ɖıdaa. Wiyaw halaa bazı pasa Caŋzı se ɛnu kɛna lɔŋdu. Halaa falı mıla nɛ panaŋ nɛ pasaa mutu. Halaa lalaa puw sulum ne palakı kasandu. Puwiye wiyaw baza ɛtɔɔ mutu nɛ ɛñɔɔ sulum pıtalıı camıyɛ.

Wiyaw tɛma tɔɔwu nɛ ɛñɔɔzı ɛdı lɛ ɛyaa kpına lɛɛna se akɔɔ. Kpına ana atıŋɛ pal aasendaa wiyaw pɔza Caŋzı se: "Taŋ, ɛbɛ nñınuu se mendzelıŋ?" Peeɖe Caŋzı cosaa se: "Ðadzaa, monzɔɔla tokonaa wena adıwɛ ɛdzaɖɛ kpekpe yɔɔ yɔ, pıtasına nekiwiyay hɔɔluu."

Peeɖe wiyaw kpay kɔyɛ naɖıyı nɛ ɛcɛlɛ Caŋzı se ɛtɔɔ. Pıwayı lɛ wiyaw kpay etoko ŋgu kılɛyzuu matu yɔ nɛ ɛcɛlɛ Caŋzı. Toko ŋgu kıwayı ɖɔɖɔ lɛ wiyaw tayı ekiwiyay nabulɛ daa nɛ ɛkpay hɔɔluu leeku nɛ ɛcɛlɛ Caŋzı.

Chameleon, Elephant and Oak

Elephant was cutting Oak with force but he not could he do something that Wind beat. Elephant strength which he took out he showed Oak it did and today person he doing something Oak on or person he looking for something Oak on it be that the person he sacrifice Oak first before he cut tree that its some place.

Medicine which chief gave Chameleon and he ate, and dress which chief gave Chameleon they did and Chameleon change himself, it leave chiefs walking Chameleon walk slow slow like that. Like this did and they not kill Chameleon, but if person he see Chameleon he died path in somewhere they do him ceremony and they do funeral like they do person himself; because did and Wind blowing earth on today.

Chameleon not did with force like Elephant did; that is why ancient in people said that: "Patient person gets chief chair."

Tuw keɖaɣ Weɖe nɛ ɖoŋ pıtɛ ɛdɛbızı ɛla nabuyu se Heelim ɛkɔɔ puma. Tuw ɖoŋ wei ɛlızaa ɛwılı Weɖe yɔ mbu labına nɛ sɔnɔ ɛyu ɛlakı nabuyu, yaa ɛyu ɛñınuu nabuyu Weɖe yɔɔ kɔyɔ pıwɛɛ se pudu ɛlaa Weɖe faı puɔɔ ɛsɛtı tıŋ ŋgu kudɛ ɖoli.

Kɔyɛ nɖı wiyaw ha Caŋzı nɛ ɛtɔɔ yɔ, nɛ toko ŋgu wiyaw cɛla Caŋzı yɔ mba labına nɛ Caŋzı lɛɣzuu ɛdı, piyele awiya ɖɔnɛ Caŋzı ɖɔŋ hɛɛ hɛɛ mbuyɔ. ʂzunɔ labına nɛ paakuwu Caŋzı, pıtɛ ɛyu ɛna Caŋzı ɛsıba numaw daa ɖoli kɔyɔ palakıı sɔnzı nɛ pala lɛwa ɛzı palakuu ɛyu tıtıŋɛ ɖɔɖɔ yɔ; pudɔbu se Caŋzı labına nɛ heelim makı, ɛdzaɖɛ yɔɔ sɔnɔ.

Caŋzı talabına ɖoŋ ɛzı Tuw labu yɔ; mbu loŋ daa mba yɔɔda se: "Suuɖudu muwuna wiyaw kpelay."

CHAMELEON, ELEPHANT AND OAK

(Summary Translation)

There used to be a chief in a certain village. At one time there was a shortage of wind in that village, and everything was still. People searched far and wide to see where Wind had hidden, and why he had refused to blow, and then make some sacrifices, if possible.

To the chief of this village, there was one thing worrying him and that was that he wanted Wind to blow so that his wives could winnow guinea corn to prepare porridge. This chief went from place to place for days, months and even years, searching for Wind. After all possible efforts had no positive results, the chief caused a gong to be beaten to summon all the animals, both domestic and wild, right from the elephant to the chick, without exception.

When the animals came to the chief's court, he told them why he had called them, and then he explained again that he was setting a prize for anybody who could find and bring Wind to him under the parley tree. The chief said that he would give anything at all the captor of Wind would demand of him.

At the end of the meeting, he asked the animals where they thought they could find Wind. On their way, they met Chameleon, who was at that time learning how to walk. The other animals then asked him what he was doing, where he was going and whether he was in a hurry or not. Chameleon then answered that he had in fact heard about the chief's summons and that was why he was learning how to walk, otherwise the chief would have him whipped. After this reply the animals told Chameleon what the chief had said to them and then they all went away. When all the animals had left, Chameleon continued his walk to the chief's palace. There the chief rebuked and scorned him saying: "Look, Elephant has gone, Buffalo has gone, Hippopotamus has also gone and you are now coming to the meeting; what do you think you can do to better the situation?"

After this scolding the Chief went into his house and Chameleon went to the oak tree. At that time, Oak was the tree of wind. When Chameleon got to the tree, he saw all the other animals who had passed him on the way looking at Elephant who was cutting branches and roots of this tree in an attempt to fell the tree and liberate Wind. While Elephant worked, he was saying: "You, Oak, fall, become uprooted." But the tree stood its ground. It did not move, let alone become uprooted. Wind also did not blow. When Elephant got tired of his fruitless work, he stopped. All the other animals had already tried their hands at the job before Elephant took his turn. After the failure of Elephant the animals had to return home because there was no one to try. At this time someone among the group informed the rest of

Chameleon's presence and that he was also going to try his luck on the tree. Several animals protested, saying: "Chameleon can't do anything." Others said they were going to report him to the chief that he had refused to do any work. Yet other animals suggested that they whip Chameleon before he was allowed to try. It was the Lizard who said that they should leave Chameleon alone and he should be allowed to try. Hippopotamus, Leopard, Monster and Lion agreed that Chameleon should not be punished but should be given the chance to try.

Chameleon just walked slowly to the house of Wind and saluted Wind, then he went and greeted Wind's father, and then he went to greet Wind's mother and her children. After Chameleon had greeted these people, he informed them of his mission. Then he begged Wind's father to allow his son to blow a little over the land. Chameleon also told Wind's father that the chief himself had sent his supplications through him to be presented to him so that he could allow his son Wind to blow over the land. When Chameleon had delivered his message to Wind's father, the latter asked his son to accompany Chameleon to the chief's palace. All the other animals were there when Chameleon got to the back of Wind and started for the chief's house. At this Chameleon started a song which went thus: "We shall walk slowly, slowly; we shall go slowly, slowly."

When Chameleon and Wind arrived at the chief's palace, the chief became very happy because for the first time in years, Wind had started blowing in that town. The chief's wives then praised Chameleon for his great achievement and his great wisdom. The women then began winnowing their grain in order to prepare porridge. Other women promptly prepared choukoutou for the manifestations marking the return of Wind. On this day the chief ate and drank a lot because he was overjoyed.

After the chief had eaten and had got himself ready, he called all the other animals to come to his court. It was in the presence of all these animals that the chief asked the following question: "Man, what do you want me to give you?" Chameleon answered thus: "Master, I like all the clothes which are on this earth, and on top of that I want to get one half of your chiefdom."

After this answer, the chief gave medicine to Chameleon to chew. After this, the chief gave his multicolored cloth, which was also capable of changing its color at will, to Chameleon. Apart from this cloth, the chief divided his chiefdom into two and gave one half to Chameleon.

Elephant had used a lot of force to get Wind from his home but he was not able to achieve his aim. It is the brutal force which Elephant exercised on Oak which caused the tree to demand a sacrifice whenever someone wants to do something, or take a part of the tree for some reason or another.

It is the medicine which the chief gave Chameleon to chew and the cloth which the chief gave Chameleon that made Chameleon the only animal that is capable of changing his color, and the slow movement of Chameleon is said to be the majestic walk of chiefs. This is the reason why people have no right to kill Chameleon, and if someone finds Chameleon on the road dead, ceremonies are performed and a funeral must also be held just as is done for human beings, for it is through the efforts of Chameleon that Wind blows on earth today.

Chameleon never applied force like Elephant did and that is why the saying goes: "It is the patient man who can easily dethrone a chief."

YAM, GUINEA CORN AND MILLET

HƐYƐ, MIƉƐ NƐ MILAƴ

Source: Ezakpa, P., narrator, Landa village, published by Centre d'Etudes de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

YAM, GUINEA CORN AND MILLET

(Literal Translation)

Yam and Guinea Corn and Millet they did argument. Guinea Corn said that he is greatest, Yam too said that he is chief, it leave Millet wrestling that he they call that master. Like that they are they wrestling bigness on always. Morning some they woke then they three they got up now that they go some one near and that person quench them matter. Person side they went that he quench them matter and he tell them who he is big man.

Man hear matter when he tell them that: "Friends, your matter this it is difficult. I not can tell now that you, Guinea Corn, or you, Yam, or you, Millet, you are headman; because I can I finish you all all now. You all you have you benefit and you have your feast also. You, Millet, your feast they call that Esakpabaye. They soak Guinea Corn and they prepare drink, they grind Millet and they cook porridge before and they eat Kiyeena or Yam feast. They harvest Guinea Corn also then, they do ceremony which they call that Saŋayiŋ. Some one not can he do ceremony any or he eat feast any and Guinea corn and Millet and Yams they have not work any that they do. If Millet and Guinea Corn they are not, somebody not can he eat Saŋayiŋ it leave and if Guinea Corn and Yams they are not also, they not can they dance Esakpabaye. I am telling you that you are you all like that, you have your usefulness."

Person told them like that and he finish then, comrades those they went home their home their home it finish then friendship repeated climbed strong their middle in to and today; because they saw that even they did what it go down, it went up their in some one not can the other and he eat him. Person one him he can they three and he eat.

HƐYƐ, MIÐƐ NƐ MILAY

Hɛyɛ nɛ Mɪdɛ nɛ Mɪlay palabana ndɛmgbɛzay. Mɪdɛ heyu se ɛnu sɔsɔ, Hɛyɛ ña yɔɔduu se ɛnu wiyaw, piyele Mɪlay lukɪ se ɛnu payay se caa. Mbu pɛwɛ palukɪ sɔsɔtu yɔɔ tam. Tanaŋ nakuyu pefema lɛ, pa natozo pakuyɪ kɛlɛ se mba woki nɔɔyu cɔlɔ nɛ pudu dezi wɛ tɔm. ƎyU cɔlɔ powoba se edezi wɛ tɔm nɛ eheyi wɛ wei ɛgɛ sɔsɔ yɔ.

ƎyU nɪ tɔm lɛ, eheyi wɛ se: "Taŋwa mɪtɔm tuna tudzay kadɛ. Maabɪzuu meheyi lɛlɛyɔ se ñɛ Mɪdɛ yaa ñɛ Hɛyɛ yaa ñɛ Mɪlay ñɛ kɛna ñuwtu, mbupuyɔɔ yɔ mambɪzuu mɛndɛzɪ mɪtɪŋɛ paɪ nɔnɔyɔ. Mikpekpe ɛwɛna mɪdɛ kɛzɛwa nɛ ɛwɛna mɪdɛ kasandu dɔdɔ. Ñɛ Mɪlay, ñɛdɛ kasandu payay se Ǝsakpabayɛ. Pahuzuu Mɪla nɛ pabuu sulum, panaŋ Mɪsɪ nɛ pasaa mutu puco nɛ pɔtɔɔ Kɪyɛɛna yaa Hɛɛ kasandu. Pɛcɛkɪ Mɪla dɔdɔ lɛ, palakɪ adɛ sɔnzɪ nzɪ payay se Saŋayɪŋ yɔ. Nɔɔyu ɛɛbɪzuu ɛla sɔnzɪ nasɪyɪ yaa ɛtɔɔ kasandu natuyu nɛ Mɪla nɛ Mɪsɪ nɛ Hɛɛ pɛfɛɪ tumɪyɛ naqɪyɛ se palakɪ. Yee Mɪsɪ nɛ Mɪla pɛfɛɪ kɔyɔ, nɔɔyu ɛɛbɪzuu ɛtɔɔ Saŋayɪŋ, piyele nɛ yee Mɪla nɛ Hɛɛ pɛfɛɪ dɔdɔ kɔyɔ, paabɪzuu pabaa Ǝsakpabayɛ. Meheyuu mɪ se ɛwɛwu mɪtɪŋɛ mbuyɔ ɛwɛna mɪdɛ wazay."

ƎyU heya wɛ mbuyɔ nɛ ɛtɛ lɛ, tabalaa mba pekpe pɛdɛ-pɛdɛ pɪtɛ lɛ, ɛɛgbadɪyɛ daanɪ kpawu doŋ pɛhɛku daa halɪ nɛ sɔnɔ; mbupuyɔɔ yɔ, panaa se paa palaba ɛzɪma pitii-pikpa padaa nɔɔyu ɛɛbɪzuu lɛlu nɛ ɛtɔɔɪ. ƎyU kudum ɛnu ɛbɪzuuna pa natozo nɛ ɛtɔɔ.

YAM, GUINEA CORN AND MILLET

(Summary Translation)

Once upon a time, Yam, Guinea Corn and Millet argued. Guinea Corn said that he was master, Yam claimed that he was chief, and Millet contended that he was greater than both Yam and Guinea Corn. They continued these claims and counter-claims for a long time. One morning when they woke up, all three decided to go to someone who could serve as an arbiter in this misunderstanding. So they went to Man to determine their importance.

On hearing their complaints, Man replied thus: "Friends, this case is very puzzling. I cannot tell now that you, Guinea Corn, or you, Yam, or you, Millet, are superior to the others because I can eat all of you right now. You all have your importance and your various festivals. You Millet, your feast is what we call Esakpabaye. People have to soak Guinea Corn to prepare choukoutou, then they grind Millet to cook porridge before they can celebrate Kiyeena or Yam festival. After harvesting Guinea Corn also, people observe what is called Saŋayiŋ. Nobody can organize any feast without Millet, Guinea Corn and Yam having their roles to play. In the absence of Guinea Corn and Millet, no one can celebrate Saŋayiŋ; so also in the absence of Yam and Guinea Corn, Esakpabaye will be impossible. I am telling you therefore that as you are, you all have your utility."

After Man had told them this, the three friends went each to his own house but their friendship grew stronger thereafter, because they realised that no matter what they do, none can devour the other. It is only man who can boss the three of them.

DEATH AND MEDICINE

SɪM NƐ KƆYƐ

Source: Bamazi, E., narrator, Tcharé village, published by Centre d'Etudes de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

DEATH AND MEDICINE

(Literal Translation)

Hunger came out world whole on and persons were roaming they were looking for bush in trees seeds and they were eating.

Persons roamed like that then they came they came across Death on his farm in. At that time Death had farms large some their in was foods those their all. Persons saw like that then it made them surprise that food can it be somewhere hunger moment that it in like that. Persons really they praised Death that he did food work in fact. There Death called them that they come they eat granary one inside food and food that it finish before they go home. Hunger used to be with them how then they accepted that they would finish granary in food before and they go home. There they started eating; they ate they satisfied tightly but food not finish granary in. Death saw that they are not finishing then he asked them that: "You saw that you not can eat then you accepted, why?" There Death caught persons those all and he ate.

Death did that like month like that then persons started finishing land that it in; there Medicine got up that he was going and he see that who person really he finishing persons land in. Medicine walked like that and he went he arrived Death farm near and he saw farm plenty how it plenty then he shouted that: "Gee, pal, you did how at all and you really cultivated food like that?" Death in did sweetness now he called Medicine that he come he give him food. Medicine went then Death told him that you see farm this, I give you yams which they are it in, eat yams those them all before you go back your home. Death was speaking and he was finishing then yams finished farm in, Medicine finished yams those.

SIM NƐ KƆYƐ

Ñɔɔsi lına ɛdzaqɛ kpekpe yɔɔ nɛ ɛyaa wɛɛ pɛyɛluu peñınuu ñıtu daa tıŋ pee nɛ potokı.

ƎyaaA yelay mbuyɔ lɛ pɔkɔɔ palıı Sım yɔɔ ɛdɛ qıya. Alawatu ndu tudaa lɛ Sım kɛwɛna hayım sosom nabuyu pudaa nɛ tɔɔnasi nzi sıtıŋɛ pai. ƎyaaA na mbuyɔ lɛ pılawɛ maamaaci se tɔɔnay bızuu pıwɛɛ qoli ñɔɔsı alawatu ndu tudaa mbuyɔ. ƎyaaA bazı payıykı Sım se elaba tɔɔnay tumıyɛ sıŋŋ; peeqe Sım yawɛ se pɔkɔɔ pɔtɔɔ kpow kuqumuw daa tɔɔnay, nɛ tɔɔnay ŋga kɛtɛ puco pekpe. Nɔɔsı kɛwɛnawɛ ɛzıma lɛ pɔkuyı petisi se mba tɛŋ kpow daa tɔɔnay puco nɛ mba kpe. Ðınɛ pabaza tɔɔwu; pɔtɔɔ pahay cıŋcıŋ pıtɛ tɔɔnay tɛtɛ kpow daa. Sım naa se paatɛŋ lɛ ɛbɔzıwɛ se: "ƎnawaA se ɛɛbızuu tɔɔwu lɛ etisi suwe?" Peeqe Sım kpa ɛyaa mba mɛlɛm nɛ ɛtɔɔ.

Sim laba mbu ɛzı fenay mbuyɔ lɛ ɛyaa pazı tɛm ɛdzaqɛ nqı qıdaa; peeqe Kɔyɛ kuyaa se ɛnu woki nɛ ɛnu na se anı pudu bazuu ɛtɛŋ ɛyaa ɛdzaqɛ daa. Koyɛ qɔma mbu nɛ ewolo ɛtalı Sım hayım cɔlɔ nɛ ɛna hayım qɔ qɔwu mbu yɔ lɛ ɛma kubuka se: "Hoyi! Taŋ, nlaba ɛzıma kpem nɛ mbazı ŋhayı tɔɔnay sɔsɔm mbu?" Sım daa laba lelɛŋ kɛlɛ ɛyaa Kɔyɛ se ɛkɔɔ ɛnu haı tɔɔnay. Kɔyɛ woba lɛ Sim heyii se nnay hayım punıyɔ, mahaŋ hɛɛ wena awɛ pudaa yɔ, tɔɔ hɛɛ ana atıŋɛ puco ŋgbe ñɛdɛ. Sım kɔyɔɔduu nɛ ɛtɛŋ lɛ hɛɛ tɛma hayım daa, Kɔyɛ tɛma hɛɛ ana.

Death put his in completely that he eat Medicine and it remain he finish persons killing, for that matter then he told Medicine that: "Pal, thank you, you ate it made me sweet but I am seeing that you are not satisfied so I again you give food other." Death got up he showed Medicine farm big other that he eat farm that it in yams all before he go home.

Medicine saw Death thinking all that he want that he kill him but he has trick it exceeds Death. There Medicine accepted that he eat yams those them all. Death was showing Medicine limit and he was finishing then Medicine finish sharing farm inside, he finished eating half. Now now then half other also finish.

Medicine did what and he ate farm those them two inside Death not realize. There Death heard it in that Medicine exceed him strength and he removed him hat that he not eat his food all. He finished then he removed Medicine hat that he not eat him. There Medicine agreed that he took his sin and he forgive him therefore he return but day break then Death he come his house. Medicine warned Death head inside that he come his house. Medicine warned Death head inside that he come his house, he not touch something, he not spoil also something. Medicine spoke like that then he got up he went his home.

Day broke then Medicine was his house, he not go somewhere. He at and he waited that Death roam he come he side. Later then Death came he arrived, persons were they ran fear that they near him. Medicine went he looked for choukoutou he brought that he receive visitor. He entered room in calabashes then Death got up and he hit building on, it leave and Medicine building broke completely.

Medicine came out building in then he asked Death that: "Man, I told you what yesterday? Who hired you that you beat my building on? Wait, today you will see; you'll die today it be that I eat you like you eat others."

Sɪm ɖu ɛdaa kpem se ɛtɔkɪ Kɔyɛ nɛ pɪkazɪ ɛtɛzɪ ɛyaa laa kuwu, puyɔɔ yɔɔ lɛ eheyi Kɔyɛ se: "Taŋ, nlaba lɛ, ntɔwaa pɪlabɪm lelɛŋ pɪtɛ manay se ntahay yɔ mandasuuŋ hawu tɔɔnay lɛɛka." Sɪm kuyɪ ɛwɪlɪ Kɔyɛ hayɪm sosom lɛɛbu se ɛtɔɔ hayɪm mbu pudaa hɛɛ tɪŋɛ puco ekpe.

Kɔyɛ na Sɪm maxzɪm tɪŋɛ se ɛdzay se ɛkuw ɛnu pɪtɛ ɛwɛna lɛytu pɪkɪlɪ Sɪm; peeɖe Kɔyɛ tisaa se ɛnu tɔkɪ hɛɛ ana atɪŋɛ. Sɪm wɪlay Kɔyɛ hayɪm kamay nɛ ɛtɛŋ lɛ Kɔyɛ tɛma tayuu hayɪm daa, ɛtɛma tɔɔwu hɔɔluu. Lɛlɛyɔ lɛlɛyɔ lɛ hɔɔluu lɛɛku ɖɔɖɔ tɛma.

Kɔyɛ laba mbu nɛ ɛtɔɔ hɛɛ hayɪm mbu punabulɛ daa yɔ Sɪm teɖiɣzina. Peeɖe Sɪm nɪ pɪdaa se Kɔyɛ kɪla ɛnu ɖoŋ nɛ ekuli Kɔyɛ hulay se ɛdaatɔɔ ɛnu tɔɔnay tɪŋa. ɛtɛ lɛ ekuli Kɔyɛ hulay se ɛdaatɔɔ ɛnu yɔɔ. Peeɖe Kɔyɛ tisaa se ɛnu kpay ɛkɪwaakɪm nɛ ekpeei yo ɛnu kpeŋ pɪtɛ tɛw feŋ lɛ Sɪm ɛkɔɔ ɛnu dɛ ɖɪya. Kɔyɛ kay Sɪm ñuw daa se ɛkoma ɛnu dɛ yo, edaatukuna nabuyu, ɛdaawaakɪ ɖɔɖɔ nabuyu. Kɔyɛ yooda mbuyo lɛ ɛkuyɪ ekpe ɛdɛ.

Tɛw fema lɛ Kɔyɛ wɛɛ ɛdɛ ɖɪya edowolo ɖoli. ɛdzaya nɛ ɛɖaŋ sɛ Sɪm yɛluu ɛkoo ɛnu colo. Pɪgɛdaa lɛ Caa Sɪm kɔma ɛtalɪ kɛlɛ, ɛyaa wɛɛ pesewu sɔŋdu sɛ pɔñɔtɪnaɪ. Kɔyɛ wolo ɛñɪnɪ sulum nɛ ɛkɔna sɛ ɛmuwuna ɛdɛ ɛgɔm. ɛsuw ɖaŋ daa caɖasɪ kpayu lɛ Sɪm kuyɪ nɛ ɛma kuduyu yɔɔ, piyele nɛ Kɔyɛ kuduyu yɔkɪ naŋanaŋa.

Kɔyɛ lɪ ɖaŋ da lɛ ɛbɔzɪ Sɪm se: "Taŋ, meheyaŋ suwe ɖeɖe? Atɛwaŋ se mma moŋguduyu yɔɔ? Yele, sɔnɔ ŋnax; nsɪkɪ sɔnɔ, pɪwɛɛ se mɔnɖɔɔŋ ɛzɪ ndokuu lalaa yɔ."

There Death again hat removed, he bent ground his knees on and he was saying that: "No, pal, not kill me." Medicine looked Death intently then he left him, he not do him badness some. Medicine left Death then he not leave him that he go for nothing like that. Medicine went he dug Death roots and he cut some and he took he distributed people who remained world on. He cut Death roots then he told Death that: "Rogue person you, one day you go sick person some side and you see that they hung me his on go you go away silently; not touch him; not to him badness some; now you not have path that you see me and you do ruffianness. You see they hung me sick person on not kill the fellow. Matter which I am telling you not think that I am joking only joking; you challenge and I am present and you start your strong headedness there then we shall see our in who he pass other strength."

It stop with that moment that it was Medicine started sick persons on watching that Death he not see path and he kill them. Death he see sick person on Medicine he not again come; but if Medicine that it not be sickness that its medicine if there Death come he kill sick person.

Peeɖe Sım ɖaanı hulay kuluu, eluŋ tataa ɛnɛmbɛlaa yɔɔ nɛ ɛyɔɔduu se: "Aaı, taŋ taakum." Kɔyɛ cɔna sım pıŋŋ lɛ eyebii, ɛdalabıı kıdɛkɛdım nabuyu. Kɔyɛ yeba Sım lɛ edeyebii se ɛɖɛɛ falaa yem mbu; Kɔyɛ wolo ehuyi Sım lila nɛ ɛsɛtıyɛ cabı nɛ ɛkpay ɛtayı ɛdzaɖɛ yɔɔ mba pakazaa yo. Ɛsɛta Sım lila lɛ eheya Sım se: "Kalambanıdu ñɛ, wıɖi ŋwoba kudɔndu nɔɔyu cɔlɔ nɛ nna se pobuzam ɛyɔɔ kɔyɔ wolo nɖɛɛ tamıyɛ; taatukunai; taalabii kıdɛkɛdım nabuyu: lɛlɛyɔ mfɛı numaw se nnam nɛ nde nla kalambanıtu. Nna pobuzam kudondu yɔɔ kɔyɔ, taaku pudu. Tɔm ndu meheyuuŋ yɔ taasi se meleeyuu kileeyu; ŋgbɛzaa nɛ mɛwɛɛ nɛ mbazı ñakaɖıɖım kɔyɔ ɖınɛ lɛ ɖınay ɖadaa wei ekpaɖa lɛlu ɖoŋ yɔ."

Pısına pıdɛ alawatu ndu na Kɔyɛ pazı kudɔndınaa yɔɔ ɖaŋuu se Sım eɖaana numaw nɛ ɛkuwɛ. Sım ɛna kudɔndu yɔɔ Kɔyɛ kɔyɔ ɛɛtasuu kɔm; pıtɛ yee Kɔyɛ ndı ɖıtɛkɛ kudɔŋ ŋgu kıkɔyɛ kɔyɔ ɖınɛ Sım kɔŋ puku kudɔndu.

DEATH AND MEDICINE

(Summary Translation)

Once upon a time there was a severe famine all over the world. This famine was so severe that people had to go out in the bush to look for wild fruits which they ate.

For a long time, people hunted for food; and then one day they were still searching for food when they came across Death in his house. At that time Death had a large farm which contained all types of food. People were very surprised to see so much food on farms during this period of severe famine. People then praised Death for being able to cultivate so many kinds of food. Death invited them to come and eat the contents of one full granary of food before they returned to their own village. Since these people were so very hungry, they accepted the offer. So they started eating; they ate as much as they could and when they were very full, there was a large quantity of food still remaining in the granary. When Death saw that they could not finish the food, he asked them this question: "You knew you could not eat the food, but why didn't you say so at the beginning? Why did you agree to eat it?" After Death had questioned the people thus, he grabbed and ate them.

Death continued this for about a month and by that time, a large number of people had died in the town; so Medicine decided to go and find the one who was responsible for all these deaths. When Medicine arrived at Death's farm, he was completely surprised to see these huge farms with foodstuffs all over and he exclaimed: "Gee, pal, how did you manage to cultivate all this food?" Death was very flattered by these remarks and so he invited Medicine to his house and offered him some food. In fact Death asked Medicine to eat all the yams on one big farm before he could go back to his house. Before Death could finish making his offer, Medicine had devoured the yams on the farm.

Death's main aim was to eat Medicine and then have a free hand to kill all the remaining human beings on earth, and for that reason, he congratulated Medicine for being able to eat the food he had offered. Death said: "Pal, thanks a lot, you have satisfied me by getting all that food but I am beginning to feel that you are not completely filled so I am going to give you some more food which I think you can eat." Death therefore showed Medicine another large farm full of yams and asked the latter to eat all that too before he could leave.

Medicine also knew what Death was up to so he did not worry because he knew how he could outwit Death. By the time Death had shown Medicine the limits of the farm, Medicine had finished eating half of the food on the field. In another twinkle of the eye, Medicine had devoured the second half of the farm.

Death was surprised and angry that Medicine had been able to go through the two tests but he could do no more to kill Medicine. He now realized that Medicine was more powerful than he. He therefore begged Medicine to stop eating and to have mercy on him and not kill him. Medicine agreed not to finish Death's food and also accepted the plea for mercy, but invited Death to his own house. The visit was fixed for the next day, and Death also accepted the invitation. Before Medicine left for home, he warned Death against another shoddy deal and asked him to keep his hands off anything in the house when he came.

The day after this incident, Medicine stayed at home waiting for the arrival of Death. Later on in the morning, Death came but everybody who saw him feared to go near him. Medicine then went and got some choukoutou for his guest, but when he went to find calabashes with which to serve the drink, Death pounded on the house, completely destroying it.

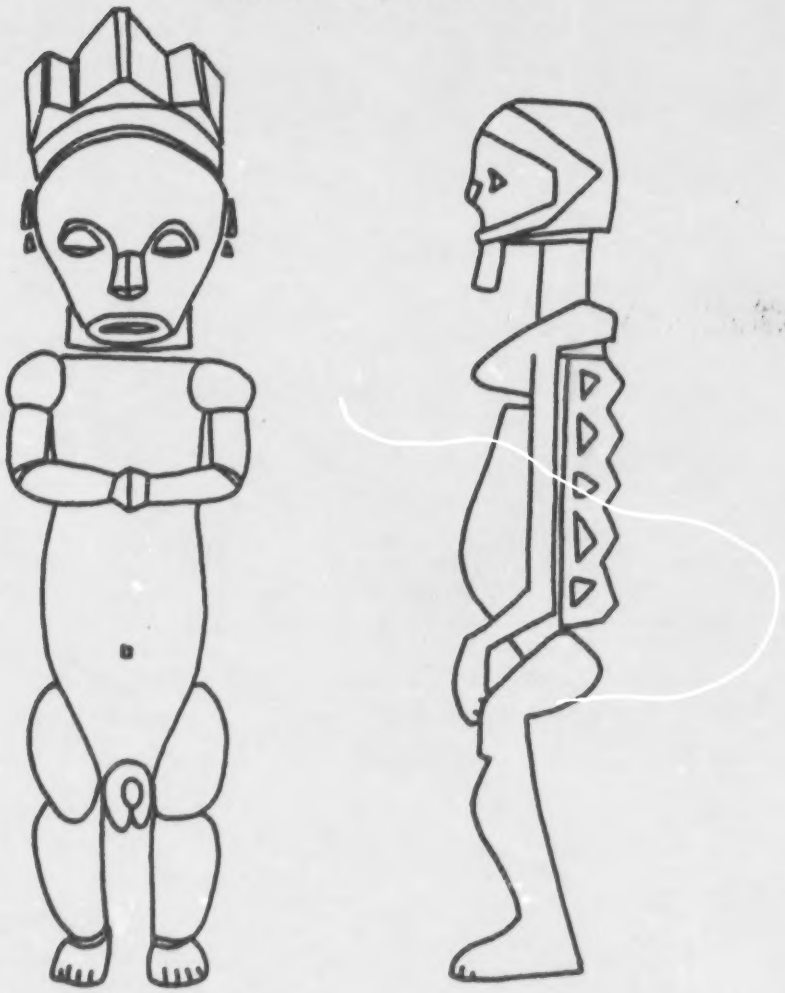
When Medicine came out of the rubble he coolly asked Death: "You, what did I warn against yesterday? Who hired you to strike the house? You wait, you'll see what you're looking for. I am going to kill you today for this. I have to eat you, too, just the way you have been eating other people."

At this threat Death again asked for forgiveness. This time Death knelt down and begged: "Let me live." Medicine took pity on Death and so he did not kill him, but he did not let him go scot free. Medicine dug and took out some of Death's roots and some of his power and distributed these to the human beings who remained after Death's murders. After cutting his roots, Medicine told Death the following: "You rogue, if you ever go to somebody who is sick and you see that I am adminstering to him, you just go away from him quietly, do not touch him and do not harm him. Right now you have no power, and you have no authority to defy me. You can not see me and continue to play the fool. If you see a sick person on whom any part of me is hung, do not touch that fellow. Do not think that I am kidding about what I am saying right now, but if you think it's just a joke and then you go and do any of your devilish acts to a sick person who has any parts which have been tied on him, then that day we shall see who is greater between the two of us."

It is from that day that Medicine started defending and protecting sick people from death. Whenever Death sees Medicine on a sick person he runs away; but when Death sees that the Medicine is not the original Medicine he had quarrelled with, and when Death realizes that the medicine is not the appropriate one to cure that disease then he comes and kills the sick person.

MASCULINE/FEMININE

ABALƟTƆ NƐ HALƟTƆ



Source: Koffi, Martin, narrator, Landa village, published by Centre d'Etudes de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

MASCULINE/FEMININE

(Literal Translation)

Long then Masculine and Feminine sexes they were each other side place one. Day one they two they got up they went town some in that they buy salt. They went they arrived and they bought salt and they ready themselves that they return they go home then rain big some started to come.

There Masculine sex started lamenting that: "Oh, salt this one, where we can we hide it and water it not touch?" There Feminine sex answered that: "Not you worry, I have place; I hide something there if someone he not see the thing. I can I hide salt this one there."

Feminine sex said like that then she got salt and she took she pushed into long her vagina it leave and they took path home going on. Rain beat them well before it stopped. Rain stopped then Masculine sex asking Feminine sex that she bring him his salt. Feminine looked salt place then she not see something; salt all dissolved.

She telling Masculine that fellow I not see salt that, true I not see it.

Masculine sex asked her that where you put salt and you telling that you not see it?

74

ABALƟTƟ NƐ HALƟTƟ

Ɖoo lɛ Abalutu nɛ Halutu paawɛ ɖama cɔlɔ ɖoli kuɖum. Kaaku nakuyu panaalɛ pɔkuyaa powolo ɛdzaɖɛ naɖıyı daa se payakı ɖɔm. Powoba patalı nɛ paya ɖɔm nɛ pɔñɔɔzı padı se pɛpısuu pekpe lɛ tɛw sɔsɔw nakuyu pazı kɔm.

Peeɖe Abalutu paza tımuu se: "O, ɖɔm punıyɔ, le ɖıbızuu ɖımɛɛsıbu nɛ ılm etaatukuna? Ɖınɛ Halutu cosaa se: "Taanıyzı, mɛwɛna ɖoli; mɛmɛɛsa pıyu peeɖe kɔyɔ nɔɔyu ɛɛnay pudu: mɛmbızuu mɛmɛɛsı ɖɔm punıyɔ peeɖe."

Halutu yɔɔda mbuyɔ lɛ ɛmu ɖɔm nɛ ɛkpay ɛsuzı ɖoo elotu daa piyele nɛ pakpay numaw kpem yɔɔ. Tɛw mabıwɛ camıyɛ pucɔ kıfɛɛ. Tɛw fɛwa lɛ Abalutu pɔzuu Halutu se ɛkɔna ɛnu ɛɖɔm. Halutu cɔna ɖɔm ɖeɖe lɛ ɛɛnay nabuyu; ɖɔm tıŋɛ yɔlaa.

Eheyuu Abalautu se taŋ, maanay ɖɔm mbu, tovonum maanaybu.

Abalutu pɔzıı se le nzı ɖɔm nɛ ŋheyuu se nnnaybu?

There Masculine sex got up he entered Feminine sex inside that he look for his salt. Masculine sex arrived Feminine sex inside really and he hear sweetness then he not want that he again come out. Masculine sex there and he was hearing sweatness. It tired him completely and he started vomiting then he tried effort and he came out Feminine sex vagina in there.

Salt that it matter started and Masculine sex (penis) enter Feminine sex (vagina) in his salt looking for place even and today.

Peeɖe Abalutu kuyaa ɛsuwu Halutu daa se ɛñɪnuu ɛɖɔm. Abalutu tala Halutu daa kpem nɛ ɛnɪɪ lelen lɛ ɛɛcaɣ se ɛɖaanɪ lɪwu. Abalutu wɛɛ peeɖe nɛ ɛnɪwu lelen. Pɪnɪɪ kaŋkaŋ nɛ ɛbazɪ huwu nɛ ɛtɔwu lɛ ɛñaɣ pana nɛ ɛlɪɪ halutu lotu daa peeɖe.

Ðɔm mbu pudɔm calɪna nɛ Abalutu (ladɪyɛ) suwu Halutu (kodiye) daa ɛɖɔm ɖɪñɪnɪyɛ halɪ nɛ sɔnɔ.

MASCULINE/FEMININE

(Summary Translation)

Long ago Masculine and Feminine sexes lived together. One day they went to a distant town to buy some salt. After they had arrived and had bought the salt and were ready to return home, a big storm started.

Masculine sex started lamenting over the salt and said: "Oh, this salt, where can we possibly hide it so that this rain does not spoil it?" When Feminine sex heard Masculine sex worrying himself over the safety of the salt she answered, saying: "Don't worry, I have a place; if I hide something in this place, nobody can find it. I can hide this salt there."

After saying this Feminine salt took the salt from Masculine sex and pushed it right into her vagina and they continued their journey. They were drenched by the rain for a time before it tapered off. When the rain stopped Masculine sex demanded his salt from Feminine sex but as the latter looked in "her secret place" where she had hidden the salt, she could no longer find it. The salt had disappeared. It had dissolved.

Feminine sex then informed Masculine sex that she could not find the salt.

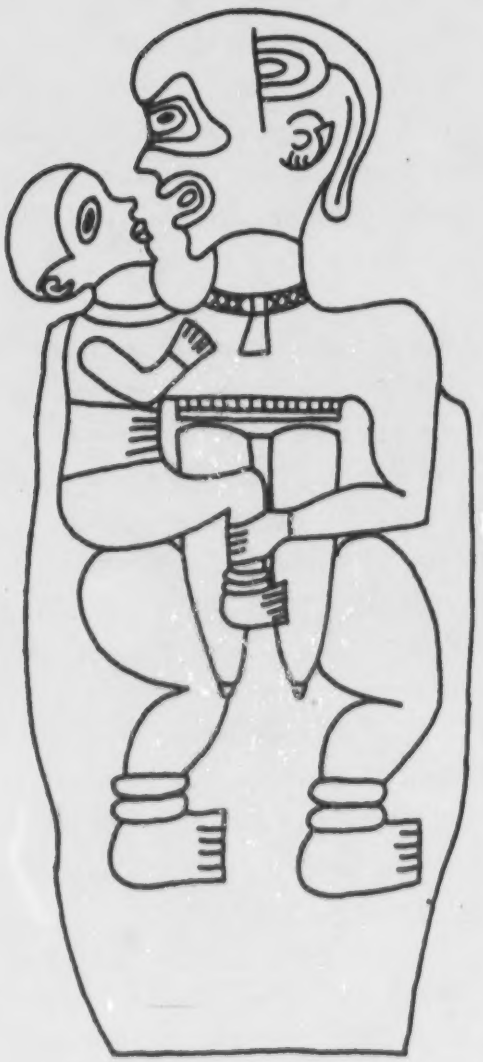
Masculine sex became surprised at this and simply asked her to show where she had hidden the salt.

Masculine sex then decided to go into the vagina of Feminine sex to look for his salt. When Masculine sex got in the vagina of Feminine sex, he found so much enjoyment and warmth that he felt reluctant to come out and it was not until he became completely exhausted, and started vomiting that he finally came out from inside Feminine sex.

It is this question of salt which brought about Masculine sex (penis) going into Feminine sex (vagina): just to look for his salt and the search has continued till this day.

THE WITCH

HALƆ EFELU



Source: Koffi, Martin, narrator, Landa village, published by Centre d'Études de Sciences Humaines de la Region de la Kara, Documents de Litterature orale, Serie B, Fascicule I.

THE WITCH

(Literal Translation)

Woman some was like that and they called her that Abiḍe Potoo. Abiḍe Potoo this her breasts really they long even they touched her knees. Abiḍe Potoo born child then she remove her breast one and she hit with it. Child die then she take she swallow. Devil some saw like that when he turned child and he went he sat woman her stomach in. Woman became pregnant like that then devil told Potoo husband that he go he ask fetish priests and he see that what is doing his wife and she deliver and she kill her children.

Day break then Abiḍe Potoo husband went market in asking place. Devil that he again himself turn fetish priest and he went he sat kapok some under. Spirit that his side also Potoo husband went asking place, there fetish priest told man that he go he buy horse white one and spear and he take go home he put house. Abiḍe Potoo husband tried effort and he bought things those and he took go home house. Woman came she delivered then it be boy it leave she want that it be how, she kill child it finish she not could. Spirits matter be difficult like that it is. Potoo removed her breast that she hit child then it then returned it ceased breast and it took it swallowed. It finished then it climbed it sat horse on it leave and it grabbed lance and it took off and it went away immediately. There Abiḍe Potoo followed it back that she catch child it leave she not could also because spirit exceed her strength. It tired Abiḍe Potoo then she returned home.

Child went it reached land some in then it existed there. He sat there then he came he turned land that it in chief. He came he took women plenty, he had farm and money plenty. It back also then, he had house animals plenty.

HALU EFELU

Halu nɔɔyu kɔwɛna mbu nɛ payayɪ sɛ Abiqe Pɔtɔɔ. Abiqe Pɔtɔɔ ɛnɪyɔ ɛhɪla baza aqaŋlɪ halɪ atukuna ɛnɛmbɛlaa. Abiqe Pɔtɔɔ luluu pua lɛ ɛlɪzɪ ɛhɪqɛ kuqumqɪyɛ nɛ eluna kɛ. Pua sɪkɪ lɛ, ekpay eli so. Eleu nɔɔyu na mbuyɔ lɛ, ɛpɪsɪ pua nɛ ewolo ɛcay halu lotu daa. Halu hay hɔɔ mbuyɔ lɛ eleu heyi Pɔtɔɔ walu se ewolo ɛbɔzɪ tɪyaa nɛ ɛna se ɛbɛ lakɪ ehalu ne ɛlulUu nɛ ɛkuwu ebia.

Tɛw fema lɛ Abiqe Pɔtɔɔ walu wolo kɪyaku daa qɪbɔzɪyɛ. Eleu ɛnu ɛqaanɪ ɛdɪ pɪsuu tɪw nɛ ewolo ɛcay komu nakuyu dɛɛ. Eleu ɛnu ɛdzɔlɔ qɔqɔ Pɔtɔɔ walu woba qɪbɔzɪyɛ, peeqe tɪw heya abalu se ewolo ɛya kpaŋnu kuhulumu nɛ kɪgbɛzɛw nɛ ekpena ɛsɪɪ qɪya. Abiqe Pɔtɔɔ walu ñay pana nɛ ɛya wondu ndu nɛ ekpena qɪya. Halu koma ɛlulɪ lɛ, pɪgɛ abalubua piyele ɛdzay se pɪwɛ ɛzɪma yɔ ɛku pua pɪtɛ ɛdɛbɪzɪ. Alewaa tɔm wɛ kaqɛ mbuyɔna. Pɔtɔɔ lɪza ɛhɪqɛ se eluwu pua lɛ kaka pɪsɪ kɛlɛyw hɪqɛ nɛ kakpay keli. Kɛtɛma lɛ, kakpa kacay kpaŋnu yɔɔ piyele nɛ kɔcɔ kɪgbɛzɛw nɛ kɛkpɛzɪqɪ kɛqɛɛ kpaagba. Peeqe Abiqe Pɔtɔɔ tɪŋa kawayɪ se ɛkpa pua pɪtɛ ɛdɛbɪzɪ qɔqɔ pudɔbu se eleu kɪlaɪ qoŋ. Pɪnɪ Abiqe Pɔtɔɔ lɛ ɛpɪsɪ qɪya.

Pua woba katalɪ tɛtu natuyu daa lɛ kɛwɛɛ peeqe. Kacayu peeqe lɛ kɔkɔɔ kapɪsɪ tɛtu ndu tudaa wiyaw. ξkɔɔ ɛkpay halaa sakɪyɛ, ɛwɛɛna hayɪm nɛ lidiye qɔqɔ sakɪyɛ. Pɪwayɪ qɔqɔ lɛ, ɛwɛɛna qɪya kpɪna sakɪyɛ.

Chief this he warned his wives' heads in and he gave them law that their in some one she go market his home town in if, she not buy something his mother side, especially they not buy mustard Abiǫe Potoo side. His wives all present before chief spoke matter this it leave women those their in other, who they call her that Halu Kpaŋ she not take matter that she did with work some.

Day some people some got up that they are going chief farm in and they do him work small. There Halu Kpaŋ went market that she buy soup and she come she do workers' food. Halu Kpaŋ went she reached market in and she was buying soup then she went Abiǫe Potoo side it is mustard buying. She bought and she finished then she asked bonus. There Abiǫe Potoo answered that: "I give you bonus why?" Then Halu Kpaŋ told Abiǫe Potoo that: "You not see that your daughter-in-law is me?"

Abiǫe Potoo: "Look, woman, you! Go you go away my on here, you hear? Do not disturb me. I have no child before I could say that I have son and he has wife."

Halu Kpaŋ: "Your son who you were killing him and you not fit and he escaped his wife is me."

Abiǫe Potoo: "If like that then get mustard ball this and you take me go his house."

Wiyaw ɛnɪyɔ ɛkaɣ ɛhalaa nuŋ daa nɛ ɛhawɛ paytu se padaa nɔɔyu ewoba kɪyaku ɛnu dɛ tɛtu daa kɔyɔ, edaaya nabuyu ɛnu ɖɔɔ cɔlɔ; kɔzugɔzu padaaya cotu Abiɖe Pɔtɔɔ cɔlɔ. ɓhalaa tɪŋɛ wɛɛ puco wiyaw yɔɔdɪ tɔm tuna pɪtɛ halaa mba padaa lɛlu, wei payaɣɪ se Halu Kpaŋ yɔ ɛdɛkpaɣ tom ndu ɛlana tumɪyɛ naɖɪyɪ.

Kaaku nakuyu ɛyaa nabɛɣɛ kuɣaa se powokɪ wiyaw hayɪm daa nɛ palabɪɪ tumɪyɛ cukɔ: peeɖe Halu Kpaŋ woba kɪyaku se ɛya ɖozi nɛ ɛkɔɔ ɛla haɖaa tɔɔnaɣ. Halu Kpaŋ woba ɛtalɪ kɪyaku daa nɛ ɛyakɪ ɖozi lɛ ewolo Abiɖe Pɔtɔɔ cɔlɔ kana cotu yabu. ɓyaba nɛ ɛtɛ lɛ ɛbɔzuu Abiɖe Pɔtɔɔ kɛzɛwa. Peeɖe Pɔtɔɔ cosaa se: "Mɛnzɛŋ suwe? "Ðɪnɛ Halu Kpaŋ heya Pɔtɔɔ se: "Nnaɣ se ñowolu yɔ ma kɛ?"

Abiɖe Pɔtɔɔ: "Na, halu ña! Wolo nɖɛɛ mɔyɔɔ cɪna, nnɪwa? Taacɛyɪm. Mɛmfɛɪna pua puco maatɔ se mɛwɛna pɪyalu nɛ ɛwɛɛna halu."

Halu Kpaŋ: "Ñabɪyalu wei ŋguwaɣɪ nɛ ndɛbɪzɪ nɛ ese yɔ ɛhalu yɔ ma."

Abiɖe Pɔtɔɔ: "Yee mbu yo mu cotu pɔɔyɛ ɖɪna nɛ ŋwonam ɛdɛ. Abiɖe Pɔtɔɔ kpeeli ewondu lɛɛlɛɛ piyele ɛtɪŋ Halu Kpaŋ wayɪ."

Abiqe Potoo packed her wares quickly it leave she followed Halu Kpaŋ. They went they reached chief house back then Halu Kpaŋ showing Abiqe Potoo that: "You see our master houses are those, granaries those ones our master owns; sheep and goats which they are long there he he owns; cows and pigs which they are pens in here our master owns also." Halu Kpaŋ was speaking and she finishing like that then Abiqe Potoo finished removing her breast other she hit Halu Kpaŋ. There there she took her she swallowed; it finish Potoo entered compound on and she started killing. She killed it joined with women and children and animals which they were compound on its moment that it in. It okay her completely then she went out house back and she lay kapok tree under.

It was doing like that then chief cock big one some was out side wards kapok tree that it on. Cock that it was saw what Abiqe Potoo was doing and it took song and it singing that:

Master house breaking it finishing, chief, oh, chief,
Abiqe Potoo has come, chief, oh chief,
My friends all have died, chief, oh, chief,
Master, come quickly, house becoming ruin, chief, oh chief.

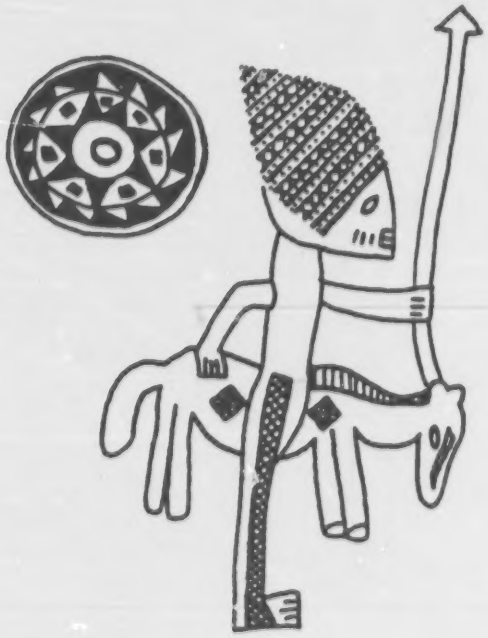
Powoba patalɪ wiyaw ɖɪya wayɪ lɛ Halu Kpaŋ wɪluu Abiɖe Potoo se: "Nnay ɖazaa ɖamɪŋ kɛlɛ mbuyɔ, kɒɒŋ ɛnɪyɔ ɖadzaa tɪna; heŋ nɛ puŋ wei ɛwɛ ɖoo peeɖiyɔ yɔ ɛnu ɛtɪna; naŋ nɛ afanaa mba pɛwɛ kɪlakɪŋ daa cɪna yɔ ɖadzaa tɪna ɖɔɖɔ." Halu Kpaŋ kɔyɔɔduu ne ɛtɛŋ mbuyɔ lɛ Abiɖe Pɔtɔɔ tɛma ɛhɪɖɛ lɛɛɖɛ lɪzuu elu Halu Kpaŋ soi. Peeɖe peeɖe nɖɪ ekpayi eli; pɪtɛma Pɔtɔɔ suw tay yɔɔ nɛ ɛbazɪ kuwu. ɛkuw pɪkpɛndɪna halaa nɛ pia nɛ kpɪna wena adɪɪwɛ tay yɔɔ pɪdɛ alawatu ndu tudaa yɔ. Pɪmayɪ kpem lɛ elɪɪ ɖɪya wayɪ nɛ ɛhɪnɪ komu dee.

Pɪlakay mbu lɛ wiyaw kalɪmaw sɔsɔw nakuyu kɛwɛna awayɪ kɪŋ komu ŋgu kuyɔɔ. Kalɪmaw ŋgu kunana mbu Pɔtɔɔ lakay yɔ nɛ kukpay wondu nɛ kutewu se:

Caa ɖiya yɔkuu kɛdɛŋ, wiyaw, yee, wiyaw,
Abiɖe Pɔtɔɔ kɔma, wiyaw, yee, wiyaw,
Mɛɛgbaadinaa tɪŋɛ sɪba, wiyaw, yee, wiyaw,
Caa kɔɔ loŋ ɖɪya pɪsuu ndzɛyɛ, wiyaw, yee, wiyaw.

Workers those their in deaf person heard that cock singing song and he told his friends others it finished they not agree. They caught only caught and they whipped slaps that he is lie person. Cock sang song even long three times before workers heard. Chief himself heard then he told them that their in someone he not go there because his mother Potoo came it is Chief went he arrived then he and his mother they started fighting. Fight in there, he shot his mother arrow, Potoo removed her breast she whipped chief, then chief completed his mother shooting arrow which it remained. There Abiǫe Potoo body started burning. Even it burned it remained liver only and chief took he ate and he spat saliva Abiǫe Potoo ash on. What what Abiǫe Potoo had killed and she swallowed they woke up all all it remained Abiǫe Potoo that and Halu Kpaŋ they not wake up.

Like that big people said that: "You bring death house in that it kill people, death that it start you with killing."



Haɖaa mba padaa tandam nɪna se kalɪmaw tewu wondu nɛ eheyi ɛdabalaa lalaa pɪtɛ pedetisi. Pakpaɪ kɪkpawʊ nɛ polu kadanzɪ se ɛgɛ pɔbɔtʊ. Kalɪmaw tɛ wondu halɪ ɖoo tɔm nabutozo pʊcɔ haɖaa nɪɪ. Wiyaw tɪtɪŋɛ nɪwa lɛ eheyiwe se padaa nɔɔyʊ edaawolo peeɖe pʊdɔbʊ se ɛnʊ ɖoo Pɔtɔɔ kɔmna. Wiyaw woba ɛtalɪ lɛ ɛ nɛ eɖoo pabazɪ yowu. Yowu daa peeɖe ɛyaɣ eɖoo ñɪmɪyɛ, Pɔtɔɔ lɪzɪ ɛhɪɖɛ elu wiyaw, ɖɪnɛ wiyaw tɛza eɖoo yaɣʊ ñɪmɪyɛ nɖɪ ɖɪgazaa yɔ. Peeɖe Abiɖe Pɔtɔɔ tomnaɣ paza ñaɣʊ; halɪ ɛñaɣ pɪkazɪ hoyosaɣ yeke nɛ wiyaw kpaɣ ɛtɔɔ nɛ ehuzi ndaatʊ Abiɖe Pɔtɔɔ tɔlɔma yɔɔ. Mba mba Abiɖe Pɔtɔɔ kaakʊwa nɛ eli yɔ pabɪsɪ pefe pɛtɪŋɛ mɛlɛm pɪkazɪ Abiɖe Pɔtɔɔ ɛnʊ nɛ Halʊ Kpaŋ kana pedefe.

Mbʊ sɔsaa yɔɔda se "ŋgɔna sɪm ɖɪya daa se pʊkʊ ɛyaa kɔyɔ, sɪm mbʊ pʊdzalʊʊ ña na kʊwʊ."

THE WITCH

(Summary Translation)

Once there was a woman called Abiɖe Potoo. This woman's breasts were so long that they touched her knees, and any time she had a child, she would remove one of the breasts and hit her child with it. As soon as the child died, she would swallow the cadaver. This went on for a time until a devil decided to punish this woman because he was too upset to see a woman who had babies and then swallowed them. This spirit therefore entered Abiɖe Potoo and she became pregnant. After the woman became pregnant, the spirit asked the husband of this woman to go and consult a fetish as to why the woman bore her own children and then killed them.

On the following day the man went to the market place to consult a fetish. This devil again changed himself to a fetish-priest and took his place under a kapok tree; and it was to this priest that Abiɖe Potoo's husband came for consultations. The fetish-priest then requested him to go and buy a white horse and a lance and take them home. The man managed to buy these articles and took them home. When Abiɖe Potoo delivered it was a baby boy, and she attempted treating the child the same way as she had done with her other children but she could not. These are some of the delicacies of spirit children. Potoo removed her breast in an attempt to hit the child with it but the child seized the breast and ate it up. The next thing he did was to get hold of the white horse and mount it; then he grabbed the spear and sped off. Abiɖe Potoo followed him but could not get hold of him because he was more powerful than she was. Abiɖe Potoo was very tired and exhausted before she returned home.

The child rode till he got to a town where he decided to stay. Not long after his arrival in that town, he became the chief. He also became a very rich polygamist and he had several herds of sheep, goats and cows.

This chief warned his wives against going to the market in his town, and advised them not to buy anything from his mother if any of them should happen to go to that market; he particularly warned them against buying mustard from his mother. All his wives were present when he gave these instructions, but one of them, the one called Halu Kpaŋ did not take any notice of what her husband had said.

One day some people decided to go to the chief's farm and work for him. So this woman, Halu Kpaŋ, went to market to buy some ingredients with which she would prepare sauce and then make lunch for the workers. During the time she was at the market Halu Kpaŋ went to Abiɖe Potoo to buy some mustard. After buying what she needed, she asked Abiɖe Potoo to throw in a bonus for the mustard she

had bought. In reply Abiɖe Potoo asked: "Why should I throw in a bonus for the mustard you bought?" Then Halu Kpaŋ answered: "Don't you know that I am your daughter-in-law?"

Abiɖe Potoo: "Look woman. You better get out of here. Is it clear to you? Don't disturb me here. I have no child, let alone having a son who has a wife."

Halu Kpaŋ: "I am the wife of that son of yours who ran away when you failed in your bid to kill him."

Abiɖe Potoo: "If this is so then have this ball of mustard and take me to his house."

Abiɖe Potoo packed her wares hurriedly and then followed Halu Kpaŋ. When they both reached the outskirts of the chief's compound, Halu Kpaŋ started showing Potoo all the property of the chief thus: "Those are our master's buildings, those granaries also belong to him; the goats and sheep over there are for him; and the pigs and cattle in these pens are all for him." Before Halu Kpaŋ could complete her speech, Abiɖe Potoo had removed her breast and hit her with it and then when she died Potoo swallowed her. Abiɖe Potoo then entered the compound and started killing. She killed everything she could see, women, children and animals which were in the compound at that time. When she was satisfied with her destruction, she went out and lay under a kapok tree.

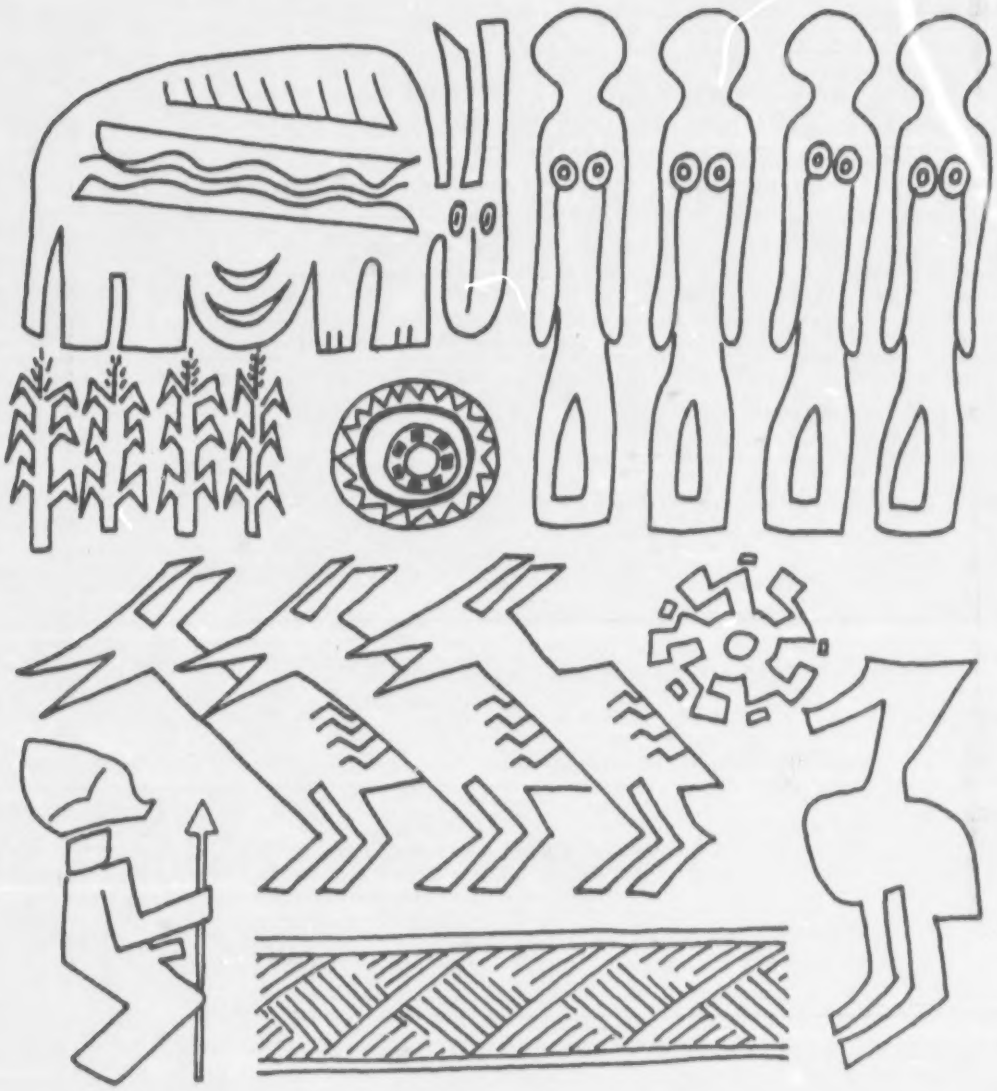
At the time when all these things were happening, one of the chief's cocks which had been outside on the kapok saw the whole show. It was this cock which summoned the chief in a song it had begun to sing like this:

Master, the house is disintegrating, chief, oh, chief,
Abiɖe Potoo has come, chief, oh, chief,
All of my friends are dead, chief, oh, chief,
Master, come quickly, the house is becoming a ruin, chief, oh, chief.

There was a deaf person among the workers on the farm and it was this deaf person who first heard the song and informed his friends but the others treated him as a liar and gave him some lashes for lying. It was on the third singing that the workers heard the cock. The chief himself, on hearing the song, advised the workers not to approach the house because he said it was his mother who was around. As soon as the chief arrived in the house he started a quarrel with his mother. During the fight the chief shot his mother with an arrow, then Abiɖe Potoo also removed her breast and hit the chief with it but the chief shot his last arrow at his mother and immediately the old witch's body started burning. It continued burning till only the liver remained which the chief picked up and chewed and then spat on the ash of Abiɖe

Potoo's body. As soon as he spat on the ash, all the people and animals she had killed and eaten came back to life except Abiqe herself and Halu Kpaŋ.

This is the reason why old men recite a proverb which says: "IF YOU BRING DEATH TO A HOUSE IN ORDER TO KILL THE OCCUPANTS, YOU'LL BE THE FIRST TO DIE."



PART II
PERSONAL HISTORIES

Written by: Essogoye Jasser

91

Where My Name Comes From

(Literal Translation)

They call my grandfather that Ekpao Kadaŋa. His home is Yade. Ekpao Kadaŋa got up and he took wives then their home is Yade also, it finish then my grandmother (who she delivered my father) she came from Lama Kpedaɣ.

Long they delivered my grandmother that child small then her mother died and she left her and her co-wives. Her co-wife who she also had child small she was woman wicked person some, it leave then they took my grandmother and they gave her that she give her breast and she suckle. Woman wicked person this she really made effort that she look after she self and her child and my grandmother their on it leave then persons are they saying that she not doing my grandmother good, that she doing child wickedness. Like that they gave name they called child that Tcha'so; 'that Tcha'so alone may look her on.' Name that they called her and she came she grew and she made girl.

Long war was then, Lama people and Yade people they were fought. War that it in Ekpao Kadaŋa killed Lama people some and he caught them in other and he took home his home Yade. Lama people others ran they went home then, they told that Yade people arrested their in other. Lama people got up then they sent that Yade people they leave their person and he return Lama. There Ekpao Kadaŋa also sent that they tell that Lama man who he caught him, his home person some come, it finish then that person that he come if he bring along girl some and he bring before they get who he arrested him. So Lama people took young man who Ekpao arrested him his younger woman one (sister) and they brought they gave him it leave and they got young man that. Then Ekpao took girl that he made wife. Woman that they called Ekpao wives in that Lamabelo: she also they called Lama that Tcha'so.

Dɪndɪ Mɛhɪdɛ (Jassor) Lɪnaa Yo

Payay mɔncɔzɔ se ɛkpau Kadaŋa. ɛdɛ Yaydɛ. ɛkpau Kadaŋa kuya nɛ ɛkpay hala lɛ pɛdɛɛ Yaydɛ ɖɔɖɔ, pɪtɛ lɛ, meneze (wei ɛlula mandza yɔ) lɪna Lama Kpeday.

Doo palulɑ meneze ɛnu ñɪɪ lɛ eɖoo sɪ nɛ eyebii ñɛ ɛyunɖɔma. ɛyunɖɔŋ wei ɛnu ɖɔɖɔ kɛwɛna pua ñɪɪ yɔ ɛɛkɛ halu kañatu tu nɔɔyu, pɪtɛ lɛ pakpay meneze nɛ pɛcɛlɪɪ se ɛhayɪ hɪɖɛ nɛ kamuzu. Halu kañatu tu ɛnuyɔ ɛbazɪ ɛña bana se ɛcɔŋna ɛtɪtɪŋɛ ɛpua nɛ meneze pɔyɔɔ pɪtɛ lɛ ɛyaa wɛɛ pɔyɔɔduu se ɛɛlakɪ meneze ɖew, se ɛlakɪ pua kañatu. Mbu pakpay hɪɖɛ payaa pua se Tcha'so se 'Tcha'sɔ ɖeke cɔŋna kɔyɔɔ.' Hɪdɛ nɖɪɪ payaɪ nɛ ɛkɔɔ ɛpayɪɪ nɛ ɛla pɛlɔ.

Doo yowu kɛwɛ lɛ, Lamamba nɛ Yanna pɛwɛ poyowu. Yowu ŋgu kɪdaa ɛkpau Kadaŋa ku Lamamba nabɛyɛ nɛ ekpa pa daa lɛlu nɛ ekpena ɛdɛ Yawdɛ. Lamamba lalaa se pekpe lɛ, peheyi se Yanna kpa mba daa lɛlu. Lamamba kuyɪ le petiyi se Yanna eyele pɛɛyu nɛ ɛpɪsɪ Lama. Peeɖe ɛkpau ɖɔɖɔ tɪya se peheyi se Lamatu wei ɛnu kpai yɔ ɛdɛ nɔɔyu ɛkɔɔ, pɪtɛ lɛ pudu ɛnu ɛkɔŋ kɔyɔ ɛkpɛndɪna pɛlɔ nɔɔyu nɛ ɛkɔna puco pamu wei ɛnu kpaɪ yɔ. Ðɪnɛ Lamamba kpay evebu wei ɛkpau kpaɪ yɔ enewu halu-ñɪnu nɛ pɔkɔna pɛcɛlɪɪ piyele nɛ pamu evebu ɛnu. Peeɖe ɛkpau kpay pɛlɔ ɛnu nɛ ɛla halu. Halu ɛnu paya ɛkpau halaa daa se Lamabɛlɔ: ɛnu ɖɔɖɔ paya Lama se Tcha'sɔ.

Lamabelo came that she deliver then, she born; it after then she delivered boy, he too went away he died. She came she again delivered then girl; she again then, boy, he too repeated died. They went they asked fetish priests then it saw that Lama fetish some pulling Ekpao ears that he got woman and force; it leave and they went they sacrificed fetish that. Lamabelo came then she delivered girls three one on the other. Girls those their back then, she delivered boy that one existed; she again delivered then, girl.

Boy that Lamabelo born they have him name that Tcha'so; meaning that Lord God he look after her on and she not again die like others. Child that he existed he did not die he came he grew he made big person name that it exist his on like that. Persons were they called him that Ekpao Kadaŋa son Tcha'so.

Tcha'so came and he begot us foreign place then they called us that Tcha'so; it leave English school in they changed and they wrote that Jassor even it reach today.

You go to Yade now and you ask that they show you Ekpao Kadaŋa home, you arrive then you can you see Lamabelo son Tcha'so house that it in; it leave my father alone they call that Tcha'so Yade there.

Lamabɛlo kɔma se ɛlulʊʊ lɛ, ɛlulɪ halu; pɪwayɪ lɛ ɛlulɪ abalu, ɛlɛ ɖɛɛ ɛsɪ. ɓkɔɔ ɛtasɪ lulʊʊ lɛ, halu; ɛtasɪ lɛ abalu, ɛlɛ ɖaanɪ sɪbu. Powoba pɔpɔzɪ tɪyaa lɛ, pana se Lama sɪw nɔɔyu hɔnna ɓkpau naŋgbaaŋ se ɛmu halu nɛ ɖoŋ; piyele nɛ powolo palaa sɪw ɛnu. Lamabɛlɔ kɔɔ lɛ ɛlulɪ halu pia natozo ɖama yɔɔ. Halu pia nzɪ sɪwayɪ lɛ, ɛlulɪ abalu pua kaka wɛɛ; ɛɖaanɪ lulʊʊ lɛ, halu.

Abalu pua ŋga Lamabɛlɔ lulaa yɔ pahakɛ hɪɖɛ se Tcha'sɔ; pʊtɔbʊ se Tcha'sɔ ɛcːna kɔyɔɔ nɛ kataa tasɪ sɪbu ɛzɪ lalaa yɔ. Pua ŋga kɛwɛɛ katasɪ, kɔkɔɔ kabayɪɪ kala sɔsɔ hɪɖɛ nɖɪ ɖɪwɛɛ ɛyɔɔ mbu. ɓyaa wɛɛ payaɪ se ɓkpau Kadaŋa bɪyalu Tcha'sɔ.

Tcha'sɔ kɔma nɛ ɛlulɪ ɖu tɛŋɗɛɛ lɛ, payaa ɖu se Tcha'sɔ; piyele lɛ Ingilisi sukuli daa pɛlɛɛzaa nɛ pama se Jassor halɪ pɪtalɪna sɔnɔ.

ŋwoba Yaɣdɛ lɛlɛyɔ nɛ mbɔzɪ se pawɪlɪŋ ɓkpau Kadaŋa dɛ kɔyɔ, ntalu lɛ mbizu nna Lamabɛlɔ bɪyalu Tcha'sɔ ɖiya ŋga ka daa; piyele mandza ɖeke payaɣ se Tcha'sɔ Yaɣdɛ peeɖe.

How I Came By My Name (Jassor)

(Summary Translation)

My grandfather was known as Ekpau Kadanga. He was a native of Yade. When Ekpau Kadanga was old enough to marry, he took wives from Yade; but my (paternal) grandmother came from Lama-Kpeda.

When my grandmother was just a baby, her mother died, leaving her with her own co-wives. One of the women (co-wives) who also had a baby at about that time was said to be a very wicked woman but they put my grandmother into her care, so she had to breastfeed my grandmother. This woman did all she could to take the best care of my grandmother and her own child, but people were dissatisfied. They kept saying that she was harsh to the baby; so my grandmother's relatives gave her the name Tchaso meaning 'Lord God will take care of the child.' This was the name she had until she grew up into a big girl.

In those days, there was a war and the people of Lama and those of Yade fought against each other. During one of the battles, Ekpau Kadanga killed a number of Lama warriors and captured one of them whom he took home to Yawde, his clan. Those Lama warriors who managed to return home announced that the people of Yade had captured one of their number. A message was then sent to the people of Yade demanding the release and the return of the captive. So Ekpau sent word back to the Lama saying that he wanted to see a relative of his hostage and when this relative was coming, he had to bring along a girl in exchange for the captive. So the Lama chose the captive's younger sister and sent her to Ekpau before the young man was released. After that, Ekpau married that girl, and she was known among Ekpau's wives as Lamabelo: She was the one whose name had been Tchaso at Lama.

When Lamabelo gave birth, it was a baby girl; after that she had a boy who died. When she delivered again, it was a girl; then a boy who also died. On consulting an oracle, it was known that a certain fetish at Lama was responsible; this fetish was punishing Ekpau for having taken that woman by force, so sacrifices were offered to appease the fetish. After this, Lamabelo had three daughters one after the other. After these girls, she had a son who did not die; then she had another daughter.

The son that was born was given the name Tchaso, meaning 'may Lord God take care of him,' so that he also might not die like the others did. So the child lived; he did not die, grew up with the name and people referred to him only as Ekpau Kadanga's son Tchaso.

When we were born in a foreign land, we were called Tchaso but it was at school (at the English school) that the name was written: Jassor, which holds up to today.

If you happen to go to Yade now, and ask to be shown Ekpau Kadanga's house, you can see Lamabelo's son Tchaso in that house; and my father is the only one known as Tchaso in the whole of Yade.

My Story
(Literal Translation)

They born me Saturday some night town some in country which they call that Ghana its east. They born me year 1956 its fourth month its first day. My mother told me that they removed my father from Half-Asini they took him there month one after then they born me. My father was doing work 'Water-Police' in Gold Coast period. My father was sergeant work that it in. They bathe me God water then, they gave me name that Raphael it added to Kwame (they born man children which Ashanti people home Saturday, they they call that Kwame) but then people several called me that Kwamebroni: (Kwame white man).

I reached school going then they put me Roman Catholic school which it was our section in it in. There I began class one. It remain small that we divide term third one in then they took my father name they put book in that they will him remove town that it in; days six back like that then they told my father that he ready himself and he go Accra. My father did not like like that at all but then it is that he do law on.

MƆYƆƆ TƆM

Palulam mimida nakuyu doo tetu natuyu daa edzade ndi payay se Gana yo didɛ wisi-diliyɛ. Palulam pinay 1956 tɛ naza fenay tɛ kɔnɔ wiye. Mondoo heyam se paliza mandza nɛ Agezim powona peede fenay kudumay lɛ palulam. Mandza lakay tumiyɛ 'Water Police' daa Col Cos alawatu; ɛɛkɛ sanzaŋ tumiyɛ ndi didaa. Pɔsɔm ɛsɔ-lim lɛ, paham hidɛ se Raphael nɛ pitasina Kɔmi (paluluu abalu pia nzi Asandimba tɛ mimida wiye yɔ, nzi payay se Kwame) pitɛ lɛ ɛyaa sakiyɛ yaam se Kɔmibroni: (Kɔmi-anasayi).

Mandala sukuli wobu lɛ, pasuzum Hudumaŋ Kadoliki sukuli ngu kiiwɛ dɛdɛ hɔɔlu daa yɔ kidaa. Peede mambaza klasi waŋ. Pigaza cukɔ se ditayi kɔta tozo ngu daa lɛ pakpay mandza hidɛ padu takayay daa se pagai liziwu tetu ndu tudaa; kaakiŋ lodo wayi mbuyɔ lɛ peheyi mandza se ɛñɔɔzi ɛdi nɛ ɛdɛ Aŋkada. Mandzaa taa sɔɔli mbu kpataa pitɛ lɛ, piwɛɛ se ɛla paytu yɔɔ.

My Story

My father he not leave me that I sit some one side town that it in so it is that me also I go Accra there. School matter in then, our Accra going not was moment good some; they not could they find me school moment that it in. School year new came out then they saw me place class one. I was class four then my father came he said house day some that he will stop work, because they want that they again he remove they change town new. If he refuse going there if, then he will stop work. Truth in then my father refused work it leave he got up Accra town in and he went away he went he sat town which they call that Hohoe it in; Hohoe exist Ghana section which they call that Volta Region. Hohoe there he built house and he put farm, and he made there his home entirely. Hohoe that also I finished first school. We did competition then I could it leave they gave me road that I do Catholic schools which they are Accra their in which they call that Thomas Holy his school big Government said that it help me school money paying. It own moment was 1968 it's ninth month in.

Accra town in staying is sweet but then, it is also difficult. Days all it is that I walk road about miles seven like that before I go school. I again walk road that before I go back I go home house. Sometimes in I go home house afternoon in I walk foot; worst worst moment which money finish my side before it reach month death. It did small then year five reached that they measure us. We went measuring place then, I could it leave and they gave me book that I can I again school on go. Moment this it was 1973 it's sixth month in, it leave book which I go it it is the one they call that G. C. E. 'O' Level. I had put my head in that I not again sit Accra I do school, that was why I went town which they call that Kpando it in that I again do school; Kpando not far and Hohoe. I reached Kpando school that it in 1973 it's tenth month in.

Mandzaa eeyekim se mandzaɣ nɔɔyu colo tɛtu ndu tudaa yɔ pɪwɛɛ se ma ɖɔɖɔ mowolo Aŋkaɖa peeɖe. Sukuli tɔm daa le, ɖɛdɛ Aŋkaɖa kɔm taakɛ alawatu kɪbandu natuɣu; padabɪzɪ pehiwm sukuli alawatu ndu tudaa. Sukuli pɪnaɣ kɪfalaɣ lɪwa lɛ, panam ɖɪdaɣɣɛ klasi waŋ. Mɛwɛ klasi fɔ lɛ mandzaa kɔɔ ɛyɔɔdɪ ɖɪɣa kaaku nakuɣu se ɛnu yeki tumɪyɛ, mbupuyɔɔ yɔ padzaɣ se paɖaani ɛnu lɪzuu pɛkɛzɪ tɛtu kɪfatu. Yee egiza wobu peeɖe kɔyɔ, ɖɪnɛ lɛ eyeki tumɪyɛ. Tovonum daa lɛ, mandzaa kizi tumɪyɛ piyele ɛkuyɪ Aŋkaɖa tɛtu daa nɛ ɛɖɛ ewolo ɛcaɣ tɛtu ndu payaɣ se Hɔhɔɛ yɔ tudaa; Hɔhɔɛ wɛ Gana hɔɔlu ngu payaɣ se Folta Ridziŋ yɔ. Hɔhɔɛ peeɖe ɛma kuduyu nɛ ɛɖu hayɪm, nɛ ɛla peeɖe ɛdɛ kpem. Hɔhɔɛ ngu ɖɔɖɔ mɛndɛza kɔnɔ sukuli. Ðɪlaba 'koŋkur' lɛ mambɪzɪ piyele paham numaw se mala Kadoliki sukulinaa mba pɛwɛ Aŋkaɖa yɔ padaa ngu payaɣ se Tomas Kiɖeɖewu tɛ sukuli sɔsɔw yɔ. Kewiyaɣ yɔɔdɪ se kasɪɣnam sukuli lidiye hɛyuu. Pide alawatu ke 1968 te naku fenax daa.

Aŋkaɖa tɛtu daa caɣwu wɛ lelɛŋ pɪtɛ lɛ, pɪwɛ ɖɔɖɔ kaɖɛ. Kaakɪŋ kpekpe piwee se mɔnɖɔ numaw ɛzɪ kpɪtaŋ lubɛ mbuyɔ puco mowolo sukuli, nɛ manɖaani ɖɔm numaw ngu puco mɛmbɪsɪ meŋgbe diya. Nabuyu daa kɔyɔ meŋgbeŋ ɖiya wɪsɪ daa koyo mɔnɖɔŋ naŋgbanzɪ; kɔzugɔzu alawatu ndu lidiye teŋ mɔndzɔlɔ puco pɪtalɪ fenaɣ sɪm yɔ. Pɪgɛdaa lɛ, pɪnzɪ kagbanzɪ talaa se pamayzi ɖu. Ðiwoba ɖɪmayzɪyɛ lɛ, mambɪzɪ, piyele nɛ paham takayaɣ se mambɪzuu manɖaanɪ sukuli yɔɔ wobu. Alawatu tuna tugɛ 1973 tɛ loɖo fenaɣ daa, piyele takayaɣ nga mamuge yɔ kɛgɛ ŋga payaɣ se G. C. E. 'O' Level yɔ. Maaɖu mañuw daa se maadasuu caɣwu Aŋkaɖa mala sukuli, mbupuyɔɔ mowoba tɛtu ndu payaɣ se Kpandu yɔ tudaa se manɖaanɪ labu sukuli; Kpandu fɛɪ poluŋ ne Hɔhɔɛ. Mandala Kpandu sukuli ngu kudaa 1973 tɛ hiw fenaɣ daa.

My Story

Now now then years two again arrived that they measure us because that moment reached. They measured us 1975 its fifth and sixth months in. There also I could well that I can I enter school finishing one and I again do school. Now it ask that I ready myself and I again start school its sweet moment another: Here my father said that he refuse; that I did school which it plenty; that school it is which and it never finish one day. There he told me that I go I find work some and I do it finish then I not do work any Ghana. I go Togo land in it is I do work because he like that his children they do work their own land in it is. I not could that I win him and he agree that I go I enter school finishing it leave and I got up I ready myself and I went away Lome. I arrived Lome that year that it's month eight one in, and my head in that I looking for work it is that I do like teacher work.

Lome there they took me man some side somewhere (it after I came I saw that there it is where they look school works on). Man that he asked me that I show him my own books; I showed him them. He looked them and he finished then, he told me that I change my name, and I leave my own God water name, and I do birth books which I hold and French language in. I got up and I did all all then, my name changed; it not again be Raphael Kwame Jassor; it changed it is like it exist now. I not see what it did man that his own work that it in, I returned with books and all I brought then, he told me only that he not can find me what I want it finish then I can I enter school finishing which they call that University of Benin. It not pain that I not find work that I do. I ready my own books those rapidly it leave I took I took go; they saw them then, they got me U. B.

Lɛlɛyɔ lɛlɛyɔ lɛ, pɪnzɪ nasɪlɛ ɖaana taluu se pamaɣzi ɖu pudɔbu se alawatu talaa. Pamaɣza ɖu 1975 tɛ nuwa nɛ loɖo fenasi daa. Peeɖe ɖɔɖɔ mambɪzɪ camɪyɛ se mambɪzuu manzuu sukuli kɪtɛzu daa nɛ manɖaanɪ labu sukuli. Lɛlɛyɔ pɪbɔzuu se mɔñɔɔzɪ mandɪ nɛ manɖaanɪ pazuu sukuli tɛ lelɛŋ alawatu lɛɛtu: Cɪna mandzaa heyaa se enu kizaa; se malaba sukuli ngu yɔ kɪɖɔɔ; se sukuli kɪgɛ ngu nɛ kiiteŋ wiɖi. Peeɖe eheyam se mowolo mañɪnɪ tumɪyɛ naɖiye nɛ mala pɪtɛ lɛ maalakɪ tumɪyɛ naɖɪyɛ Gana. Mowoki Togo ɛdzaɖɛ daa kana mala tumɪyɛ mbupuyɔɔ yɔ, ɛnu sɔɔlaa se ɛnu pia ɛla tumɪyɛ pɛdɛ ɛdzaɖɛ daa kana. Mɛndɛbɪzɪ se mawabii ne etisi se mowolo monzuu sukuli kɪtɛzu piyele ne maŋguyɪ mɔñɔɔzɪ mandɪ nɛ mɛnɖɛɛ Lima. Mandala Lima pɪdɛ pɪnaɣ nga kɛdɛ fenaɣ lutozo nga daa, nɛ mañuw daa se mɛñɪnuu tumɪyɛ kana se mala, ezi wɪlɪyu tumɪyɛ yɔ.

Lima peeɖe powonam abalu nɔɔyu cɔlɔ ɖoli (piwayi mɔŋgɔma mana se peeɖe kena ɖɪnɖɪ pɔcɔnna sukuli tuma yɔɔ yɔ). Abalu ɛnu ebozum se mawɪlɪɪ mɛndɛ takayɪsɪ; mawɪlɪɪ sɪ. ɸcɔna sɪ nɛ ɛtɛ lɛ, eheyim se mɛlɛɣzɪ mɛhɪɖɛ, nɛ meyele mɛndɛ ɸsɔ-lɪm hɪɖɛ, nɛ mala lulUu-takayaɣ nga mɔnɖɔkaa yɔ nɛ Faransɪyɛ tɔm daa. Moŋguyaa nɛ mala pɪtɪŋɛ paɪ lɛ, mɛhɪɖɛ lɛɣzɪ; ɖɪdatasɪ kɛwu Raphael Kwame Jassor; ɖibisi ɖɪwɛɛ ɛzɪ ɖɪwɛwu lɛlɛyɔ yɔ. Mandana mbu pɪlaba abalu ɛnu ɛdɛ tumɪyɛ nɖɪ ɖɪdaa yɔ, mambɪsɪna takayɪsɪ nɛ pɪtɪŋɛ mogona lɛ, eheyim yem se enu ɛɛbɪzuu ehiwm mbu mañɪnaɣ yɔ pɪtɛ lɛ, mambɪzuu manzuu sukuli kɪtɛzu ngu payaɣ se Université du Benin yɔ. Pɪdawɪzɪm se maahikuu tumɪyɛ se mala. Mɔfíɔɔzɪ mɛndɛ takayɪsɪ nzɪ ɖasam, piyele maŋgbaɣ mowona; pana sɪ lɛ pamum U. B. kpaagba.

I not hear French word one and before, it leave and they took me they put where they learn French language I did there years three. 1978 it's sixth month in I completed French school that; I completed it also well. Year that its own tenth month in I again my name wrote where they learn English language school finishing that it in there. 1979 its sixth month in they finished us measuring then, they sent me up room finishing under because that they measured then I could.

This year it is that I go measuring ninth month in because I not present that they measure me and others sixth month in. I have hope that measuring that it in also I can I do work well and I get book big one.

Mandaa nɪwʊ Faransɪyɛ tɔmʊ kʊdʊmʊ ne pʊcɔ, piyele nɛ pakpaym pasɪɪ dɪndɪ pɛkpɛlɛkʊʊ Faransɪyɛ tɔm yɔ. Mala peedɛ pɪnzɪ nasitozo. 1978 tɛ lodo fenay daa mɛndɛza Faransɪyɛ sukuli ngʊ; mɛndɛza kʊkʊ dɔdɔ camɪyɛ. Pɪnay nga kɛdɛ hiw fenay daa mandaana mɛhɪdɛ mawʊ dɪndɪ pɛkpɛlɛkʊʊ Ingilisi tɔm sukuli kitɛzʊ ngʊ kidaa peedɛ. 1979 tɛ lodo fenay daa pɛdɛma dʊ mayzʊʊ lɛ, pakpazɪm kuduyu kɪtɛzʊ dɛɛ pʊdɔbʊ se pamayzaa lɛ mambɪzɪ.

Sɛmyɔɔ pɪwɛɛ se mowolo mayzʊʊ nakʊ fenay daa mbʊpʊyɔɔ yɔ maawɛwʊ se pamayzɪ ma nɛ lalaa lodo fenay daa. Mɛwɛna lidaw se mayzuu mbʊ pʊdaa dɔdɔ mambɪzuu mala tʊmɪyɛ camɪyɛ nɛ mamʊ takayay sɔsɔwa.

My Story

(Summary Translation)

I was born on a Saturday night in a town situated in the Eastern Region of Ghana, in 1956, April 1st. My mother said that I was born one week after my father had been reposted there from Half-Asini where he was serving as a police sergeant in what they used to call 'Water Police' in the then Gold Coast. At baptism, I was given the name Raphael, in addition to Kwame; (Kwame is the name given to boys born on Saturdays among the Akans of Ghana) but many people called me Kwamebroni; (Kwame Obroni = Kwame white man in Twi).

When I was old enough to go to school, I was put in the local Roman Catholic school where I started class one. Just as we were nearing the middle of the third term, my father was put on the transfer list; and within one week he was sent to Accra on transfer. He did not like this at all but he agreed to the transfer because he had to obey the rules of the force.

My father would not let me stay with anybody, so he made me go to Accra together with the rest of the family. We got to Accra at a very unusual time as far as schooling was concerned, so they could not find a place for me in any school. I therefore had to stay home for the rest of the school year. At the beginning of the next school year they found me a place in class one. I was in class four when my father decided to resign from the Police Service because he said he was going to be transferred once again and he had to accept this transfer or quit the job if he refused. In fact, my father refused the transfer and so he resigned. After this he did not stay in Accra for any length of time; he moved and went to settle in Hohoe, one of the busiest towns in the Volta Region of Ghana. There he built himself a house, made a fairly large farm and made the place his permanent home. It was there that I continued and completed my elementary school education without any further interruptions. At the Common Entrance Examinations, I gained admission to one of the good Catholic secondary schools in Accra on a half scholarship. The school I attended was St. Thomas Aquinas Secondary School. This was in September 1968.

Life in Accra was very interesting but difficult. I always had to travel a distance of about seven miles to school, and another seven miles back to where I lived. Some times I did the afternoon journey on foot, especially when I happened to squander much of my pocket money before it was the end of another month. Very soon, five years had passed and I had to write the examinations for the G. C. E. 'O' Level. I passed successfully with a Grade Two certificate which allowed me to proceed to Sixth Form. I had decided against staying in Accra for another two years so I went to Kpando, a town not far from Hohoe to continue my education. This was in October 1973.

Soon, two years passed and I had to write my final examinations in May and June 1975. Once again, I came out with a strong grade which gave me the required qualification to enter University. Now I had to get myself prepared for another interesting part of my academic life, and this was where my father showed his disapproval of what he called 'un-ending education.' To him I had had enough education to enable me to work. He said I should look for some job, he also said that I should go to Togo to work because he would like his children to go and work in their nation. I could not convince him that I was nearly at the end of my schooling and that it would not be long again before I became a 'big man.' So I came to Lome in August 1975 with the intention of finding a job, especially in the teaching field as an English teacher.

In Lome, I was taken to a man at a place I later found out was the Ministry of Education. The man in question asked me to produce my papers, which I did. On examining them, he asked me to change my name by removing my Christian name, and also to get my birth certificate translated into French. In compliance with this order, my name changed from Raphael Kwame Jassor to what it is today. I did not know what happened between my first and second appearance before this man but on my second visit to his office, he told me that he was sorry he could not get me what I wanted but I could get myself enrolled in the University of Benin. I was not disappointed to have lost a job opportunity. I quickly got my papers ready, and on presenting them, I got admission to U.B.

Since I did not understand any French at all at that time, I was put in the Department of French Studies where I was to study that language for a period of three years. In June 1978, I completed the French course with success. In October of the same year, I again got myself registered in the English Department in the same University. In June 1979, I was promoted to the third and final year in that department after passing the second examinations.

This year, I am supposed to write my final examinations in September because I will be absent for the June sitting. I have little doubt that I can be successful in my graduation examinations in September.

A Day In The Life Of A Typical Kabiye Man
(Literal Translation)

Kabiye person typical is who? His day is which? We already know that Kabiye person is work doer. His work is weeding, so person can he say that Kabiye person typical is one who he is work doing on morning even night come. Kabiye person typical day is which it break and he get up and breath and health. If Kabiye person he get up and farm work is not that it is dry season, he do dry season work: which is rooms roofing, or houses building. If it is wet season he has farm work plenty; works those their in is that he plant, or he weed, and so on. We say that it is wet season in.

Kabiye person wake up morning then he take his hoe and he go farm in. He reach farm that it in then he start work at once. He do work like that and it tire him then he go he rest small; resting place there he make fire and he roast yam or coco-yam some and he drink water with. He rest well then he again go work doing place. He do work like that and it reach his moment that he go home then he get up he go round farm all and he see that how crops doing they do well or they not do well. He round like that and he finish then he ready himself and he go home.

He reach house and he drop things then he go at once water bath place and he bathe. He finish water bathing and he ready himself then they bring him his food, (afternoon food, that is). He eat food and he finish then they find him drink calabash some and he drink it leave he go he sit tree under and he receive air. If farm in work it too much him tired he sleep small and he again rest well.

Kabɪyɛtʊ Sɪŋŋ (Tɛ) Kaaku (Abalʊ)

Kabɪyɛtʊ sɪŋŋ kɛ anɪ? ɛkaaku kɔyɔ ngʊ? Ðɪdɛma nawʊ se Kabɪyɛtʊ kɛ tʊmɪyɛ laqʊ kana. ɛtʊmɪyɛ kɛna haqaw, yɔ ɛyʊ bɪzʊʊ ɛyɔɔdɪ se Kabɪyɛtʊ sɪŋŋ kɛna pʊdʊ wei ɛwɛwʊ tʊmɪyɛ labʊ yɔɔ tɛbɪyɛ halɪ qoo kɔɔ ayʊ yɔ. Kabɪyɛtʊ sɪŋŋ kaaku koyo ngʊ kifeŋ ne ɛkʊyɪ nɛ wezu nɛ alafia yo. Yee Kabɪyɛtʊ ɛkʊya nɛ hayɪm tʊmɪyɛ fɛɪ se pɪgɛ lʊŋɪyɛ kɔyɔ ɛlakɪ lʊŋɪyɛ tʊmɪyɛ: Nqɪ kɛna qamɪŋ lɔbʊ yaa kuduyuŋ mawʊ. Yee pɪgɛ yolim kɔyɔ ewewna hayɪm tʊmɪyɛ sakɪyɛ; tʊma ana adaa kɛna se eqʊwʊ, yaa egozu, pɪkpaɣ pɪqɛɛ. Ðɪyɔɔdɪ se pɪgɛ yolim daa.

Kabɪyɛtʊ kʊyʊ tɛbɪyɛ lɛ, ɛkpaɣ eduyu (haku) nɛ ɛqɛɛ hayɪm daa. ɛdalʊʊ hayɪm mbʊ pʊdaa lɛ ɛbazɪ tʊmɪyɛ kpaagba. ɛlakɪ tʊmɪyɛ mbʊ nɛ pɪnɪɪ lɛ, ewolo ɛhɛzɪ cʊkɔ; hɛzʊʊ qeqe peeqe ebuzuu miŋ nɛ ɛhɔ hɛyɛ yaa kpɛkpɛwʊ nakʊyʊ nɛ ɛñɔɔna lɪm. ɛhɛzʊʊ camɪyɛ lɛ ɛqaanɪ wobu tʊmɪyɛ qɪlaqɛ. ɛlakɪ tʊmɪyɛ mbʊ nɛ pɪtalɪ ɛdɛ alawatʊ se ekpe lɛ ɛkʊyɪ ɛcɔɔ hayɪm tɪŋɛ nɛ ɛna se ɛzɪma tɔɔnasɪ lakɪ, sɪlakɪ camɪyɛ yaa sɪɪlakɪ camɪyɛ. ɛcɔwʊ mbʊ nɛ ɛtɛ lɛ ɛñɔɔzʊʊ ɛdɪ nɛ ekpe qɪya.

ɛdalʊʊ qɪya nɛ ɛbɛqɪ wondu lɛ ewolo kpaagba lɪm-qɪsɔyɛ nɛ ɛsɔ lɪm. ɛdɛŋ lɪm sɔwʊ nɛ ɛñɔɔzɪ ɛdɪ lɛ pokɔnaɪ ɛtɔɔnaɣ, (wɪsɪ daa tɔɔnaɣ kɛlɛ yoo). ɛdɔkɪ tɔɔnaɣ nɛ ɛtɛ lɛ pɛñɪnɪɪ sʊlʊm caqaɣ nakɛyɛ nɛ ɛñô piyele ewolo ɛcaɣ tɪŋ dɛɛ nɛ ɛmʊ heelim. Yee hayɪm daa tʊmɪyɛ ɛkɪlaɪ nɪwʊ koyo, ɛhɪnʊʊ cʊkɔ nɛ ɛqaanɪ hɛzʊʊ camɪyɛ.

A Day In The Life of a Typical Kabiye Man

He wake up then he go his friends side and they roam they go market in wine drink place, or they go wine person some side house and they drink wine. Choukoutou that it wash work doers stomach in it finish it repair their blood. Choukoutou that it do and Kabiye person not lie sickness quick quick, because it remove fatigue persons body in.

He and his friends they not sit drink place and night fall. It is that they return they come house quick before rain fall night in.

This man he return he come house then he eat evening food. He finish eating then he has not work any that he do if he go sleep or he like also if he sit out side small he get air.

Kabiye person typical exist like that he is work on moment all all, sun in then he do work day complete it leave night in then he rest.

Efeŋ lɛ ewolo ɛdabalaa cɔlɔ nɛ pɛyɛlı powolo kıyakʊ daa sʊlʊm ɖıñɔyɛ yaa powolo sʊlʊmtʊ nɔɔyʊ cɔlɔ ɖıɣa nɛ pɔñɔ sʊlʊm. Tukudu ngʊ kıñalʊʊna tʊmıyɛ laɖaa lotu daa, kıtɛ kʊñɔɔzʊʊ pacalım. Tukudu ngu kılakına nɛ Kabıyɛtʊ ɛɛhınʊʊ kʊdɔŋ ɖasam ɖasam, pʊdobʊ se kılızʊʊ ñıŋazı ɛyaa nandʊ daa.

ξ nɛ ɛdabalaa paacakı sʊlʊm ɖeɖe nɛ ɖoo kılı yuwu. Pıwɛɛ se pabısı pɔkɔɔ ɖıɣa lɔŋ pʊcɔ tɛw nı ɖoo daa.

Abalʊ ɛnɛ ɛbısʊʊ ɛkɔɔ ɖıɣa lɛ ɛtɔɔ ɖanaɣ tɔɔnaɣ. ξdɛŋ tɔɔwʊ lɛ ɛfɛı tʊmıyɛ nɑɖıyɛ se ɛlakı kɔyɔ ɛsʊʊ yaa ɛsɔɔlaa ɖɔɖɔ kɔyɔ ɛcaɣ awayı cʊkɔ ɛmʊ heelim.

Kabıyɛtʊ siŋŋ wɛwʊ mbʊyɔ ɛwɛ tʊmıyɛ yɔɔ alawatʊ tıŋɛ paı, wısı daa lɛ elaki tʊmıyɛ kaaku mbilim piyele ɖoo daa lɛ ɛhɛzı.

A Day In The Life Of A Typical Kabiye Man

(Summary Translation)

Who is a typical Kabiye? What is a typical day? We know that the Kabiye is a worker, and his work is mainly on the farm. We can say therefore that a typical Kabiye is the Kabiye who works from sunup to sundown. A typical day for a Kabiye is one on which he wakes up in good health and when he is in a good mood. If a person wakes up in the morning and has no farm work to do because it is the off season he would do the kind of work designated to the dry season. This includes roofing of buildings, or the construction of new houses. If it is during the rainy season, this typical Kabiye would have much work to do on the farm; among which is planting, weeding and so on. Let us imagine that this is the rainy season.

A typical Kabiye wakes up very early in the morning and as soon as he comes out of his hut, he gets himself ready and sets out for the farm. On arrival, he goes straight to work. He would continue working as long as his strength allows him. When he gets tired, he then goes to his resting place which is usually under a tree. It is here that he makes a fire in which he roasts some yams or coco-yams for lunch. After taking a good rest he continues his work. He keeps on weeding until he feels too tired to continue working, or until he feels it is time to go home. When he is ready to go home he then takes a few minutes to go round the farm just to inspect the crops. It is after this inspection that this man gets his things ready to go back home.

On arrival at home, he deposits his farm tools and then goes straight to the bath-house where he washes down. After having his bath he then eats his lunch. After eating lunch, he is brought a calabash of choukoutou which he drinks. He then goes and sits under a tree or in the shade somewhere to take some air. If, on the other hand, he feels too tired from the work of the day, he goes and takes a nap.

When he wakes up he goes to his friends so that they can take a walk to the market where they drink some choukoutou together, or go to some brewer in her house to drink. It is this choukoutou which keeps their bowels clean, and purifies their blood. It is said that choukoutou contributes immensely to the health of a Kabiye and so they seldom fall sick.

In fact he does not remain at the brewer's house for a long time, they disperse to their homes before it gets too dark, because they have to be back home before the night rain starts.

When this man comes back to his house, he eats his supper and after this if he has no special things to do, he either decides to go to bed or stays outside for a moment.

A typical Kabiye is always busy since he spends the whole day working.

A Day In The Life Of A Typical Kabiye Woman
(Literal Translation)

Kabiye in then woman works plenty several, doughnuts frying, drink preparing, mustard making food cooking it take it go. Women works change like men works but works these they change with time it is. Dry season in then women works are different it leave and rainy season in then works those they change. We know we put down that rainy season in also it not work one they do; rainy season works also change.

We say that it is guinea corn harvesting its moment in. Kabiye woman get up morning then she sweep compound, she finish then she go river in and she fetch water; she come then, she wash bowls and she prepare porridge. She finish then she mix water mix it leave she together with farm in. She go she arrive farm in and she see her husband in the process of work doing then she go water and food she put tree under it leave she call her husband that he come he drink water. She call her husband like that then she herself she go away she start guinea corn which they harvested gathering. She gather somewhere and it plenty then she leave there and she again gather somewhere else. Woman gather guinea corn that even evening come. Evening near to come then she take guinea corn small and she put her basin in, she take bowls which she had put food their in and she brought it leave and she take path going home on.

Kabɪyɛtʊ Sɪŋŋ (Tɛ) Kaaku (Halʊ)

Kabɪyɛ daa lɛ halaa tʊma ɖɔ sakɪyɛ, kakayɪsɪ ɖʊzʊʊ, sʊlʊm puwu, cotʊ labʊ, toonaɣ tɪzʊʊ, pɪkpaɣ pɪɖɛɛ. Halaa tʊma lɛɣzʊʊ ɛzɪ abalaa tʊma yɔ, ɛlɛ tʊma anɪyɔ alɛɣzʊʊna alawatʊ kana. Salaŋ daa le halaa tʊma wɛ ndɪ piyele nɛ yolim daa lɛ tʊma ana alɛɣzɪ. Ðɪtɪlɪ ɖɪsɪ se yolim daa ɖɔɖɔ lɛ pɪdɛkɛ tʊmɪyɛ kʊɖʊmɖɪyɛ palakɪ; yolim tʊma ɖɔɖɔ lɛɣzʊʊ.

Ðɪyɔɔdɪ se pɪgɛ mɪla cɛbʊ tɛ alawatʊ daa. Kabɪyɛ halʊ kʊyʊ tanaŋ lɛ ɛhazɪ taɣ, ɛtɛ lɛ etɪ pɔɣ daa nɛ elʊ lɪm; ɛkɔɔ lɛ, ekelesi ñanzɪ nɛ esaa mʊtʊ. ɛdɛŋ mʊtʊ sawʊ lɛ efidi lividuu piyele ɛkpɛndɪna pɪtɪŋɛ hayɪm daa. Ewoko ɛtalɪ hayɪm daa nɛ ɛna ɛwalʊ ɖɪɣna tʊmɪyɛ labʊ lɛ ewona lɪm nɛ tɔɔnaɣ nɛ ɛsɪ tɪŋ dɛɛ piyele ɛyaa ɛwalʊ se ɛkɔɔ ɛhɛzɪ. ɛyaɣ ɛwalʊ mbʊyɔ lɛ ɛtɪtɪŋɛ ɛdɛɛ ewolo ɛbazɪ mɪla wena pɛdzɛba yɔ kpeeluu. Ekpeeluu ɖoli nɛ pʊco cabɪ lɛ eyele peeɖe nɛ ɛɖaani kpeeluu ɖoli lɛɛɖe. Halʊ kpeeluu mɪla ana mbʊ halɪ ɖanaɣ ɖanɪ. Ðanaɣ wɪzʊʊ ɖanʊʊ lɛ ɛlɪzɪ mɪla cʊkɔ nɛ ɛdʊ ɛñanaɣ daa, ɛkpaɣ ñanzɪ nzɪ ɛɛdʊ sɪdaa tɔɔnaɣ nɛ ɛkɔna fodaa yɔ piyele nɛ ɛkpaɣ nʊmaw kpem yɔɔ.

A Day In The Life of a Typical Kabiye Woman

Kabiye woman reach house then she is not that she rest. She search eyes that she cook sauce and she prepare porridge before her husband come from farm. First then she find sauce and she cook it, then she prepare porridge; porridge after then she go fetch water and she bathe children, then she fetch and she herself she bathe. After then she fetch water and she put down her husband that he come then he bathe.

Woman do all like that and she finish then night fall that they lie children. She go and she make bed it leave she take children and she send in them she lie first before she come out and she complete articles remove. Woman remove articles like that then she near going in also it finish then she look that works which they exist they finish before she go in she lie down. Like that Kabiye woman day is. She only she wake up and she has health if she do work like that even night fall. Like Kabiye man exist, Kabiye woman rest night in it is. Works which Kabiye person do days all, they they do Kabiye people body in exist strength every day.

Kabıyɛ halu taluu ɖıya lɛ ɛfɛı se ɛhɛzuu. ξdzaɣ ɛsa se ehili ɖozi nɛ ɛsa mutu pucɔ ɛwalu kɔɔna hayım. Kadzalaɣ lɛ ɛñınuu ɖozi numaw nɛ ehili sı, ɛlɛ ɛsa mutu; mutu wayı lɛ ewolo elu lım ne ɛsɔ pia, elu nɛ tıtıŋɛ ɛsɔ. Puwayı lɛ elu lım nɛ ɛsı ɛwalu se ɛkɔŋna hayım lɛ ɛsɔ. Puwayı lɛ elu lım nɛ ɛsı ɛwalu se ɛkoŋna hayım lɛ ɛso.

Halu lakı pıtıŋɛ mbuyɔ nɛ ɛdɛŋ lɛ ɖoo yuwa se pɛhızı pia. Ewoki nɛ ɛbɔ ñaluu piyele ɛkpaɣ pia nɛ ɛsuna sı ɛhızı faı pucɔ ɛlı nɛ ɛtɛzı wondu kusuu. Halu kusuu wondu mbuyɔ lɛ ɛwıza suwu ɖɔɖɔ pıtɛ le ɛcɔŋna se tuma wena awɛɛ yɔ adɛma pucɔ ɛsuu ɛhını. Mbu Kabıyɛ halu sıŋŋ kaaku wɛɛ. ξñıtaa efe nɛ ɛwɛna alafia kɔyɔ ɛlakı tumıyɛ mbu halı ɖoo yu. ξzı Kabıyɛ abalu wɛwu yɔ, Kabıyɛ halu hɛzuu ɖoo daa kana. Tuma wena Kabıyɛtu lakı kaakıŋ kpekpe yɔ, ana alakina Kabıyɛmba nandu daa wɛwu ɖoŋ paaɖoye.

A Day In The Life Of A Typical Kabiye Woman

(Summary Translation)

Among the Kabiye, women have several different duties to perform like brewing the local wine, preparing of mustard, fixing the floors of compounds, making doughnuts, cooking and so on. Women's duties change according to the seasons; in the dry season, they perform one type of duty, and during the rainy or the planting season they do different things. It is worth noting that women do not do the same type of work throughout the rainy season.

Let us assume that the period we are discussing is that of guinea corn harvesting. A Kabiye woman sweeps her compound as soon as she comes out of her hut and after this she goes to the neighborhood well and draws some water. On her return she washes her kitchen utensils, after which she prepares porridge and some lividuw (a mixture of coarsely ground millet in water) with which she goes to the field to work. When she arrives at the farm and sees her husband working, she deposits her load under a tree and then informs the man of her arrival, inviting him to come and drink some water. After calling her husband, she goes and starts gathering the harvested crops into heaps. She gathers the crops into one sizeable heap after another, and this is what she does till late in the afternoon when she packs the bowls she has brought to the farm into her basin together with a bundle or two of the crop and goes back home.

On arrival she deposits this load and then, without resting, she must get ready to prepare supper before her husband returns from the farm. She first prepares the sauce and then prepares the porridge. It is after all this that she fetches some water to wash her children, and fetches water to wash herself. Having had her bath, she gets some water in a bucket and places it in the bath house for her husband who is yet to return from the farm.

By the time this woman has finished all these chores, it is dark and time to put the children to bed before she comes back to do any other work there might be on the compound such as separating pots, bowls and other utensils, and she only goes to bed after having made sure that all her normal chores are done. That is how a typical Kabiye woman spends her day, from sunrise to sundown. Whenever she wakes up fit and sound, she spends her whole day doing both farm work and her household chores. Just like her male counterpart, a Kabiye woman takes her daily rest only at night. It is not out of place to say that a Kabiye is always fit and strong because of all the work he or she does during the day.

PART III

KABIYE HISTORY

Origin Of The Kabiye*
(Literal Translation)

Our grandfathers' grandfathers said that Kabiye person like that he not come from somewhere and he came he stay Kabiye land on. God made man since heaven then he lowered him Kabiye land on where they call that Lamaḍisi.

Before and we go on then, it be that we ask and we hear 'Kabiye' bottom. If we take word this and we dissect we see 'Ka' and 'Piye.' 'Ka' come from doing word which we call that Kawu it in. Kawu 'under that take something and put each other on (like firewood or bricks).' 'Piye' is name. 'Piye' is ground thing which it is hard extremely like ferrous stone. Person he go mountain in if he can he see stones plenty there. We again take words two these and we join if we see that Kabiye under is 'take stone and you put each other on;' we see also that Kabiyetu under the 'person who he take stones and he put each other on.' He put stones each other on like that that it remain land and he do work. If it is like that we can we say that Kabiye person exist where stones plenty there.

*Written by Essogoye Jassor

Kabɪyɛtʊ Ðɪlɪyɛ

Dɔcɔzɔnaa cɔzɔnaa yɔɔda se Kabɪyɛtʊ wɛwʊ mbʊyɔ ɛdɛlɪna ɖoli nɛ ɛkɔɔ ɛwɛɛ Kabɪyɛ tɛtʊ yɔɔ. ɣsɔ lɪza ɛyʊ ɖo ɛso daa lɛ etisai Kabɪyɛ tɛtʊ yɔɔ kana ɖɪnɖɪ payay se Lamaɖɪsɪ yɔ.

Pʊcɔ nɛ ɖiwolo tɔm yɔɔ lɛ, pɪwɛɛ se ɖɪbɔzɪ nɛ ɖɪnɪ 'Kabɪyɛ' tɔbʊ. Yee ɖɪkpay tɔmʊ kʊnɪyɔ nɛ ɖɪyasɪ kɔyɔ ɖɪnay 'Ka' nɛ 'Pɪyɛ.' 'Ka' lɪna lakasɪ tɔmʊ ngʊ ɖɪyay se Kawʊ yɔ kʊdaa. Kawʊ tɔbʊ se: Kpay nabʊyʊ (ɛzɪ ɖasɪ yaa filikinaa) nɛ nzɪ ɖama yɔɔ.' 'Pɪyɛ' kɛ hɪɖɛ kana. Pɪyɛ kɛ tataa wɔnʊ ngʊ kɪwɛ ɖoŋ kaŋkaŋ, ɛzɪ cɪkpalɪmɪyɛ yɔ. ɣyʊ ewoba pʊw daa kɔyɔ ɛbɪzʊʊ ɛna pɛɛ sakɪyɛ peeɖe. Ðɪɖaanɪ kpaywʊ tɔm natʊlɛ tʊnɪyɔ nɛ diyozi kɔyɔ dɪnay se Kabɪyɛ tɔbʊ kɛna 'kpay pɪyɛ nɛ nzɪ ɖama yɔɔ;' ɖɪnay ɖɔɖɔ se Kabɪyɛtʊ tɔbʊ kɛna se 'ɛyʊ wei ɛkpakʊ pɛɛ nɛ ɛsɪwʊ ɖama yɔɔ yɔ.' ɣsɪwʊ pɛɛ ɖama yɔɔ mbʊyɔ se pɪkazɪ tɛtʊ nɛ ɛla tʊmɪyɛ. Yee pɪgɛ mbʊ yɔ ɖɪbɪzʊʊ ɖɪyɔɔdɪ se Kabɪyɛtʊ wɛ ɖɪnɖɪ yɔ pɛɛ ɖɔ peeɖe.

Our grandfathers said that God made person like that and he dropped him Lamaḍisi then, that person he came he had children. Children those they grew then, they got up they changed places and they existed there and they did work their own on. They said that person that his children those their in then some went away since far and they built and they existed. They said that children these they left they stayed their own on and they mixed with persons others then their language changed small. Our grandfathers those they said also that Piya person came from God side and he came he stayed Piya there. If it is like that we say that Lamaḍisi person behind then Piya person followed.

Our grandfathers others said also that God did Yade person then he gave him what what it is important and he dropped him stone big some on mountain sǫme in. Yade person came down stone that on then his feet place came out stone that it on. Where it did like that there Yade initiated girls go up 'kamaɣ' and they sit stone that it on. 'Feet' those their place exist mountain that it in even and today.

We finish then we say that Lamaḍisi man behind then Piya man followed, it leave Piya man behind then Yade person followed.

Ðɔcɔzɔnaa yɔɔda se ɛsɔ laba ɛyʊ mbʊyɔ nɛ etisii Lamaqısı lɛ, pʊdʊ ɛnʊ ɛkɔɔ ɛwɛɛna pıa. Pıa nzı sıbayla lɛ sıkʊyı sıkɛɛ lona nɛ sıwɛɛ peeqe nɛ sılakı tʊmıyɛ sıdıyɔɔ. Pɔyɔɔda se ɛyʊ ɛnıyɔ ebia nzı sıdaa lɛ lɛɛsı qɛɛ qoo polʊŋ nɛ sıma nɛ sıwɛɛ. Pɔyɔɔda se pia sınıyɔ sıqɛ sıwɛɛ sıdıyɔɔ nɛ sisidina ɛyaa lalaa lɛ pɔkʊnʊŋ lɛyzı cʊkɔ. Ðɔcɔzɔnaa mba pɔyɔɔda qɔqɔ se Piyatu lına ɛsɔ cɔlɔ kana ɛkɔɔ ɛwɛɛ Piya peeqe. Yee pıgɛ mbʊ yɔ qıyɔɔdʊ se Lamaqısıtʊ wayı lɛ, Piyatu tıŋna.

Ðocozonaa lalaa yɔɔda qɔqɔ se ɛsɔ laba Yadɛtʊ lɛ ɛhayı mbʊ mbʊ pıwɛı wazaɣ yɔ nɛ etisii pıyɛ sɔsɔyɛ naqıyɛ yɔɔ pʊw nakʊyʊ daa. Yadɛtʊ tiba pıyɛ yɔɔ lɛ ɛnaŋgbanzı qeqe lıı pıyɛ nqı qıyɔɔ. Ðındı pılaba mbʊ yɔ peeqe Yadɛ akpema kpaɣ kamaɣ nɛ pacakı pıyɛ nqı qıyɔɔ. 'Naŋbganzı' nzı siqeqe wɛ pʊw ngʊ kʊdaa halı nɛ sɔnɔ.

Ðıtɛzı lɛ dıyɔɔdʊʊ se Lamaqısıtʊ wayı lɛ Piyatu tıŋna, piyele Piyatu wayı lɛ, Yadɛtʊ tıŋna.

The Origin of the Kabiye

(Summary Translation)

Our great, great grandfathers said the Kabiye did not migrate to their present location. According to them when God created the Kabiye in heaven, he lowered them right into Kabiye land at a place in the area called Lamaḍisi.

Before we continue our discussion, it might interest us to know the meaning of Kabiye. If we split the word, we can only derive 'Ka' and 'Piye.' 'Ka' comes from the verb kawu which means 'the act of piling up things' (like wood or concrete blocks). 'Piye' is a noun which means stone. If we put the two words back together we see that 'Kabiye' means 'pile of stones.' We see therefore that a Kabiye is 'some one who packs or piles up stones.' He packs these stones in order to get some land to work on. If this is so, then we can say that Kabiye land is a stony area.

Our grandfathers told us that some time after God created this Kabiye, the man had some children most of whom were male. When these children came of age, they decided to move away from their father and work on their own. Some of these young men went and settled only a short way off but others went very far away and built their huts there. As time went on and as these young men stayed apart and spoke with strangers who happened to come their way the original Kabiye language began to undergo changes. The same source went on to say that the people of Piya were sent down straight from heaven and placed at their present location. If this also is true then we have to say that the man of Piya was the second Kabiye person after the man who was lowered at Lamaḍisi.

We never had any written documents to determine our origins and that is why we depend heavily on what the old people have handed down through oral literature. These same ancestors said that God created Yade man also on his own and lowered him on a rock on a mountain after giving him all the basic necessities of life. They went on to back this assertion with the fact that the man's feet made marks on that rock when he landed there on that fateful day. In fact the place of this incident is where initiated Yade girls go to demonstrate or prove their virginity. Those 'foot-prints' can be seen right now if one takes the initiative to go up that mountain.

To conclude we can say that according to our available sources of information at the moment, the man at Lamaḍisi was the first Kabiye person; he was followed by the one who descended at Piya; then finally the man who came down on the famous 'Rock of the Human Feet' at Yade.

The Foundation of Piya*
(Literal Translation)

My grandfather and my father their talking in then God made Piya person then he lowered him rock big some on where they call that Bediyede. They said that God lowered Piya person then he and his wife and his child and man came down ground Bediyede there then he held hen, guinea fowl, goat and hoe his first work article. Man and his wife and his things they came down Bediyede then he saw that land which it was there it not good that they cultivate so he got up he went down south and he was where they call that Cicide. Cicide there forest big some was and kpindzaw (mahogany) trees only was it in. Forest that man weeded and he built house and he and his wife and his child and his things they lived. Child which they had held they came they gave him name that Kakpayia. Kakpayia came he reached wife taking then man returned him Kacika, Kakpayia coming place rocks middle in where they call that Kakpayiade (home of Kakpayia). Kacika there man gave his son hoe which he has and he told young man that he do work and he find he eat like he had done; man told his son like that then he again told that he try effort and he forge hoe like which he held and he came down world on. Rules which man gave his son that he forge hoe that made and blacksmiths best ones are Kacika even and today day this.

*Source: Assih, Robert, 'Le Recit Mythique de la Foundation de Piya,' Documents du Centre d'Études et de Recherches de Kara (Togo), 1968, Fascicule III.

Pɪya ξdzadɛ Ðɪnɔyɛ

Mɔndzɔzɔ nɛ mandzaa pɔyɔɔday daa lɛ ξsɔ laba Piyadu lɛ etisai ɛwaw sɔsɔw nakuyu yɔɔ qɪnqɪ payay se Bɛdɪyɛdɛ yɔ. Pɔyɔɔda se ξsɔ tisa Piyadu lɛ ɛ nɛ ɛhalu nɛ ɛbua piyele abalu tiba tataa Bɛdɪyɛdɛ peeqe lɛ ɛqɔka qoyu, suw, punu nɛ tuyuw, ɛkadzalay tumɪyɛ wonu. Abalu nɛ ɛhalu nɛ ewondu pediba Bɛdɪyɛdɛ lɛ ɛna se tɛtu ndu tuwɛ peeqe yɔ tufɛɪ qew se pahayɪ piyele ɛkuyɪ etii hadɛ nɛ ɛwɛɛ qɪnqɪ payay se Cɪcɪdɛ yɔ. Cɪcɪdɛ peeqe lɛ law sɔsɔw nakuyu kɛwɛɛ nɛ Kpɪndzaw tɪŋ qeke wɛɛna kudaa. Law ŋgu abalu hayaa nɛ ɛma qɪya nɛ ɛ nɛ ɛhalu nɛ ɛbua nɛ ɛwɔndu pewee. Pua ŋga pɔqɔkaa yo pɔkɔɔ pahakɛ hɪqɛ se Kakpayia. Kakpayia kɔma ɛtalɪ halu kpayu lɛ abalu pɪsɪnaɪ Kacɪka, Kakpayia qɪlɪyɛ ɛwaŋ hɛkudaa qɪnqɪ payay se Kakpayiadɛ yɔ. Kacɪka peeqe abalu cɛla ɛbɪyalu tuyuw ŋgu ɛwɛna yɔ nɛ eheyi evebu se ɛla tumɪyɛ nɛ ehiwu ɛtɔɔ ɛzɪ ɛnu kalabu yɔ; abalu heya ɛbɪyalu mbu lɛ ɛtasɪɪ heyuu se ɛnay pana nɛ elu tuyuw ɛzɪ ŋgu ɛnu qɔkaa nɛ etii ɛdzaqe yɔɔ yɔ. Paytu ndu abalu ha ɛbɪyalu se elu tuyuw yo mbu labɪna nɛ kolaa kɪbama wɛɛ Kacɪka halɪ nɛ sɔnɔ kaaku kuna.

Man came he turned hunter and he got up Cicide he went down Kedeŋa (plains). He was Kedeŋa there moment small then he again got up he went forest big some in where they call Adzide that he looking for game. Adzide there he came across lake big some and he said that he stay there. Lake that it near he was and he started it filling small small even it came it filled it remained water small it was hole in. Hole which it remained man took large pot some and he covered it on and he built his hut large pot that it near.

There man was and he was coming out mornings all and he went hunting. Day one he got up and he locked his vestibule door way that he going away hunting then he heard child crying; he listened well that he see where crying coming from later he walked he went there then he saw child some Kpindzaw on, somebody not was his near. There he lowered child and he took go home he gave his wife that she look after him. Child that he came he grew then man gave him name that Kihiyu. Kihiyu came he reached wife taking then man told him that: 'Man, you see here we found you; here your home will be. They told Kihiyu like that then they took their things and they went away they left him there.

Abalu kɔɔ ɛbɪsɪ ɛkpam nɛ ɛkʊyɪ Cɪcɪdɛ etii Kɛdɛŋa. ξwɛ Kɛdɛŋa peeɖe alawatʊ cabɪ lɛ ɛɖaanɪ kʊyʊʊ nɛ ewolo law sɔsɔw nakʊyʊ daa ɖɪnɖɪ payay se Adzɪdɛ yɔ se ɛñɪnʊʊ namɪŋ. Adzɪdɛ peeɖe ɛlɪ lɪkamɪyɛ sɔsɔɖɛ naɖɪyɪ yɔɔ nɛ ɛyɔɔdɪ se ɛnʊ cakɪ peeɖe. Lɪkamɪyɛ nɖɪ ɖɪdzɔlɔ ɛwɛɛ nɛ ɛbazɪ ɖisuyuu cʊkɔ cʊkɔ halɪ ɖɪkɔɔ ɖisu pɪkazɪ lɪm ñɪɪ kana pɔw daa. Pɔw ŋgʊ kʊgazaa yɔ abalu kpay ŋgbɔw sɔsɔw nakʊyʊ nɛ ehuuzi kʊyɔɔ nɛ ɛma ecokiye ŋgbɔw ŋgʊ kʊdzɔlɔ.

Peeɖe abalu wɛɛ nɛ ɛlɪwʊ tanamɪŋ tɪŋɛ nɛ ewoki ɛpkandʊ. Kaakʊ nakʊyʊ ɛkʊyaa nɛ ɛɖɪy ɛkʊdzɔŋ nɔnɔ se ɛɖɛwʊ ɛkpandʊ lɛ ɛnɪɪ pʊa wiluu; ewelesi camɪyɛ se ɛna ɖɪnɖɪ wiluu lɪwʊna yɔ pɪgɛdaa ɛɖɔma ewolo peeɖe lɛ ɛna pʊa nakɛyɛ Kpɪndzaw yɔɔ, nɔɔyu fɛɪ kɔdzɔlɔ. Peeɖe etisa pʊa ne ekpena ɛcɛlɛ ɛhalʊ se ɛcɔna kɔyɔɔ. Pʊa ŋga kɔgɔma kabayɪɪ lɛ abalu hakɛ hɪɖɛ se Kihiyu. Kihiyu kɔma ɛtalɪ halu kpayʊ lɛ abalu heyii se: 'Taŋ, nnay cɪna ɖɪhɪŋ; cɪna ñɛdɛ wɛwʊ.' Peheya Kihiyu mbʊ lɛ pakpay powondu nɛ peɖee peyebii peeɖe.

After then man and his wife they returned Cicide that before they come out there and they go Bediyede, where God had lowered them. They walked they reached Kidzaŋ where they call that Piyaɣ then they realised that they had Bediyede on and backwards, but they not returned; they were walking on like that even they came they came out man other on. There he asked man new this that: 'Man where you come from?' Man new answered that: 'My home is here, my home is Lamaɋisi.' Person new this he answered and he finished then he asked Kihiyu father that: 'You did how and you reached here?' There Kihiyu father answered that: 'I came from Bediyede, my home is there. Person new this he heard that his comrade came from Bediyede then his in made happiness and he said that: 'Ah!, Your home Bediyede, there exactly I want to I go now.

Men these they greeted each other and they finished then they took path that they are going to Bediyede. They came they reached Piyaɣ then Kihiyu father said that he not again go Bediyede that Piyaɣ is him good that he will stay Lamaɋisi and Cici (Kihiyu father) they were Piyaɣ there they rested days small then Lamaɋisi went away he left Cici Piyaɣ there. He went then he did ceremonies which it asked that he do all. Ceremonies those they finished then Lamaɋisi person returned Piyaɣ and he told his friend that: 'Man, I did my ceremonies all now it remain you it is that you do your ceremonies which you have.' Lamaɋisi person told Kihiyu father like that then, Kihiyu father got up he returned Cicide and he told persons that they were there that ceremonies have benefit intensely so they not leave ceremonies doing any day. He finished then he showed them also moment which it be that they do ceremonies.

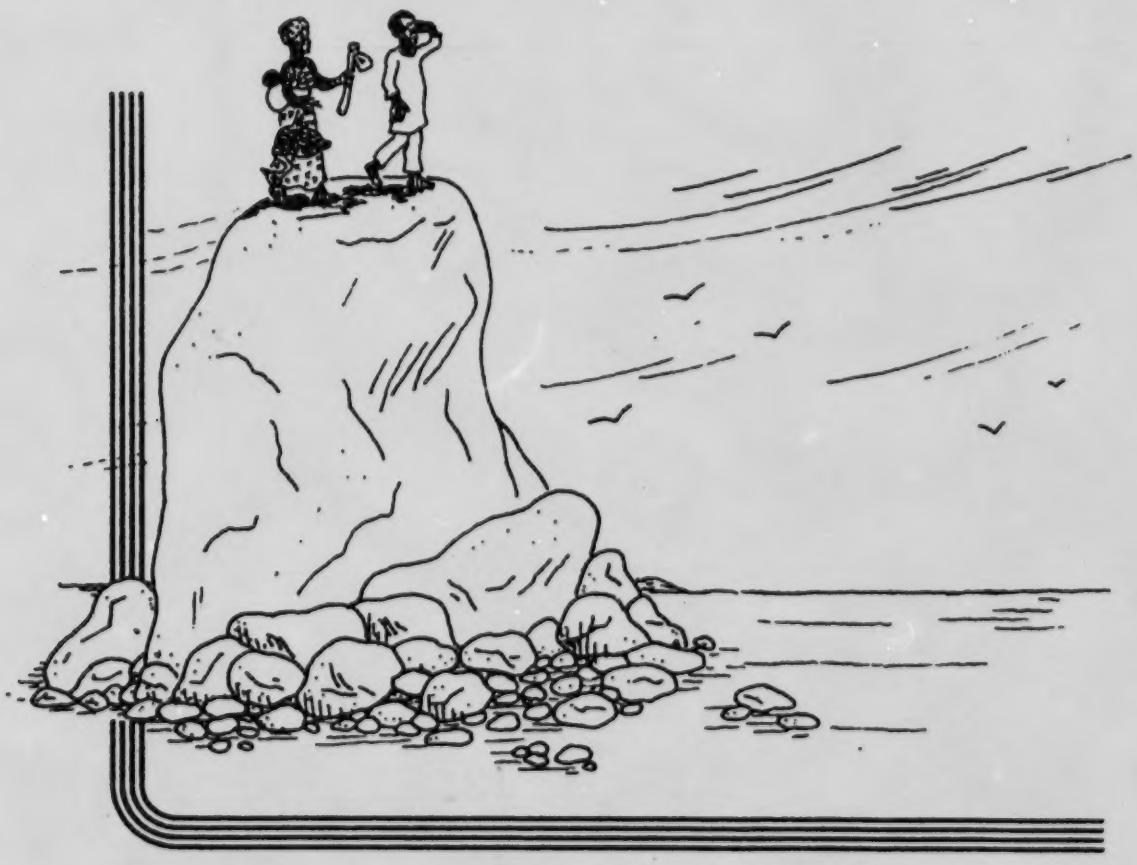
Pɪwayɪ lɛ abalu nɛ ɛhalu pɛbɪsɪ powolo Cɪcɪdɛ se pucɔ pɛlɪɪ peeɋe nɛ powolo Bɛdɪyɛdɛ, ɋɪnɋɪ ɠsɔ ketisawɛ yɔ. Pɔɋɔma patalɪ Kɪdzaŋ ɋɪnɋɪ payay se Piyay yɔ lɛ peɋiyzina se peɋɛ Bɛdɪyɛdɛ yɔɔ nɛ wayɪ kɪŋ pɪtɛ pɛdɛpɪsɪ; pɛwɛɛ ɋɔnɛ yɔɔ mbu halɪ pɔkɔɔ palɪɪ abalu lɛlu yɔɔ. Peeɋe ɛbɔza abalu kɪfalu ɛnɪyɔ se: 'Taŋ le nlɪnaa?' Abalu kɪfalu cosii se: 'Mɛndɛ yɔ cɪna, mɛndɛ yɔ Lamaɋɪsɪ.' ɠyu kɪfalu ɛna ecosaa nɛ ɛtɛ lɛ ɛbɔzɪ Kihiyu caa se: 'Nlaba ɛzɪma nɛ ndalɪ cɪna?' Ðɪnɛ Kihiyu caa cosaa se: 'Mɛlɪna Bɛdɪyɛdɛ mɛndɛ lɛ peeɋe.'' ɠyu kɪfalu ɛnɪyɔ ɛnɪ se ɛdabalu lɪna Bɛdɪyɛdɛ lɛ ɛdaa la lelɛŋ nɛ ɛyɔɔdɪ se: 'Ah!, ñɛdɛ Bɛdɪyɛdɛ yaa, peeɋe ɋeyiɋeyi mandzay se mowolo lɛlɛyɔ.'

Abalaa panɪyɔ pɛsɛ ɋama nɛ pɛte lɛ pakpay numaw se powoki Bɛdɪyɛdɛ. Pɔkɔma patalɪ Piyay lɛ Kihiyu caa yɔɔda se ɛnu ɛɛtasuu wobu Bɛdɪyɛdɛ se Piyay peeɋe wɛ ɛnu ɋew se ɛnu caki. Lamaɋɪsɪdu nɛ Cɪcɪ, (Kihiyu caa) pɛwɛɛ Piyay peeɋe pɛhɛzɪ kaakɪŋ cabɪ lɛ Lamaɋɪsɪdu ɋɛɛ eyele Cɪcɪ Piyay peeɋe. Ewoba lɛ ela ɛsɔnzɪ nzɪ pubɔzaa se ɛla yɔ sɪtɪŋɛ paɪ. Sɔnzɪ nzɪ sɪdɛma lɛ Lamaɋɪsɪdu pɪsɪ Piyay nɛ eheyi ɛdabalu se: 'Taŋ, malaba mɔnsɔnzɪ tiŋe lɛlɛyɔ pɪgazɪna ña na se nla ñɔsɔnzɪ nzɪ ŋwɛna yɔ.' Lamaɋɪsɪdu heya Kihiyu caa mbu lɛ, Kihiyu caa kuyaa ɛbɪsɪ Cɪcɪdɛ nɛ eheyi ɛyaa mba pɛwɛ peeɋe yɔ se sɔnzɪ wɛ wazay pɪdɪɪfɛɪ yɔ padaayele sɔnzɪ labu wiɋi. ɠdɛma lɛ ɛwɪlɪwɛ ɋɔɋɔ alawatu ndu pɪwɛɛ se pala sɔnzɪ yɔ.

After then he went away he went Piyaɣ there and he lived, land started gaining small small there and there came it turned land which they today that Piya.

It be that we hear it in now that Kabiye land is whole like that, Lamaɖisi person was first person who came there. Lamaɖisi person back then Cici, or Piya person followed and he back then others followed.

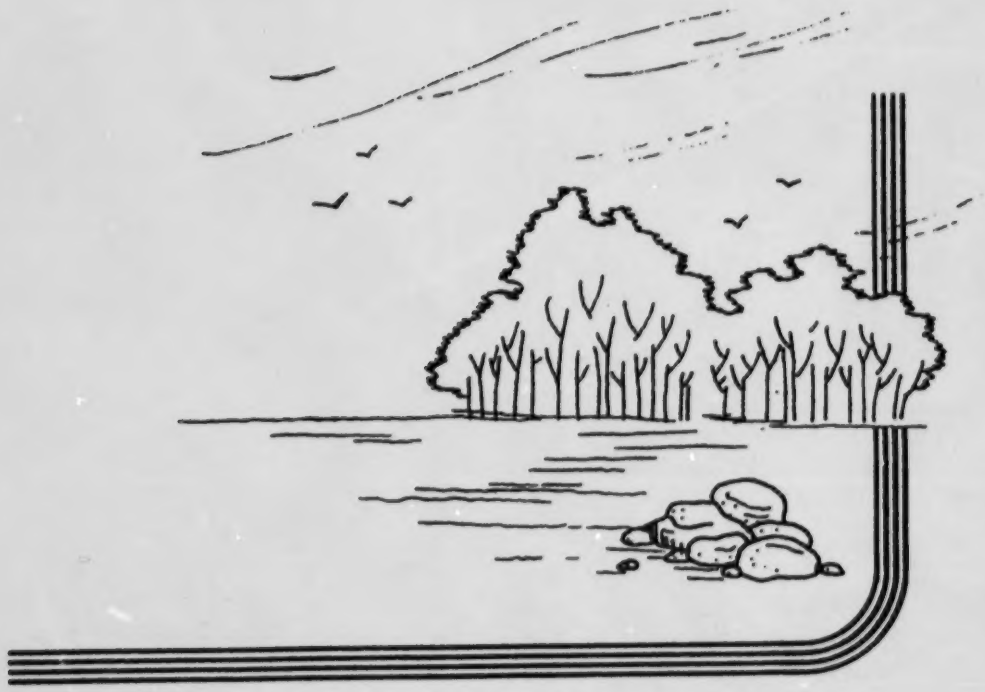
Cici returned his home Piyaɣ then he came he had young men plenty. His son big was Kesiŋ; his back person they called that Kelem. Third in person name was Camu, fourth person they called that Fancale. Fancale back person name was Coyi. Cici son small they called that Akusoye.



Pɪwayɪ lɛ ɛqɛɛ ewolo Piyaɣ peeqe nɛ ɛwɛɛ; ɛdzaqɛ pazɪ huuwu cukɔ cukɔ peeqe nɛ peeqe kɔɔ pɪbɪsɪ ɛdzaqɛ nqɪ payaɣ sɔnɔ se Piya yɔ.

Pɪwɛɛ se qɪnɪɪ pɪdaa lɛlɛyɔ se Kabɪyɛ ɛdzaqɛ wɛwu mɛlɛm mbuyɔ, Lamaqɪsɪdu kɛna kadzalaɣ ɛyu wei ɛkɔma peeqe yɔ. Lamaqɪsɪdu wayɪ lɛ Cɪcɪ, yaa Pɪyadu tɪŋna nɛ ɛlɛ wayɪ lɛ lalaa tɪŋ.

Cɪcɪ pɪsa ɛdɛ Piyaɣ lɛ ɛkɔɔ ɛwɛɛna evebiya sakɪyɛ. ɣbɪyalu sɔsɔ kɛna Kesiŋ; ɛlɛ wayɪdu payaɣ se Kɛlɛm. Tozodaadu hɪqɛ kɛna Camu, nazadu payaɣ se Fancale. Fancale wayɪdu hɪqɛ lɛ Coyu. Cici pɪyalu cikpelu payaɣ se Akusoye.



The Foundation Of Piya

(Summary Translation)

What I gathered from the sayings of my grandfather and my father is that God created the founder of Piya in heaven and after the creation, God placed him on a huge rock at the place called Bediyede. The man, they said, came down with his wife who was carrying her baby, a hen, a guinea fowl and a hoe which happened to be his first tool. Soon after this fellow settled at Bediyede together with his family, he realized that the land was not cultivable so he moved from there and settled a good distance down hill at a place called Cicide. Cicide was a forest area covered by the type of wood called 'kpindzaw,' so this fellow cleared part of the forest and then constructed his hut at that place, and lived there with his family. He performed a naming ceremony during which he named his son Kakpayia, and when the latter was old enough to marry the founder of Piya took him back to his place of origin at Kacika, another rocky area which later became known as Kakpayide. Before parting from Kakpayia, the fellow gave him his own hoe which was almost completely worn out from intensive use and asked the young man to try to work hard in order to be able to feed himself. The fellow asked the young man to do all he could to forge a hoe similar to his so that he could use it to work. According to the story, that request by Cici paved the way for the presence in Kacika of famous blacksmiths among the Kabiye.

Later on, the fellow became a very good hunter; and during his quest for good game he moved from Cicide a little distance away and settled in the plains now called Kedeŋa. From here, he moved again to a forest area at Adzide where he hoped he could get more game. In this forest he found a large lake which amazed him a lot. The story continues to say that this fellow employed his energies in an effort to fill the lake up and thus reduce its size. He was said to have succeeded in this attempt. What was left of the lake was a big hole. After covering the remaining hole with a pot, he was said to have built his house around the pot.

From his new home the fellow would leave each morning for hunting, leaving his wife at home. One morning as he was closing the gate leading to his house in order to go hunting, he was said to have heard the crying of a baby. He listened attentively and then found out where the crying was coming from. When he went to the site, he found a baby on a kpindzaw tree but neither he nor any one else knew who left the baby there. He then took the baby home and put it in the care of his wife. Later on, he named the kid Kihiyu. When Kihiyu grew old enough to marry, the fellow and his wife told Kihiyu one day: 'Young man, this is the place where we found you; this is where your home should be.' After giving Kihiyu this information, he and the wife packed up their belongings and moved away from that site.

Later on, the man and his wife went back to Cicide on their way to Bediyede, where God had placed them after the creation. When they had journeyed for a long time, they got to that part of Kidzaŋ countryside called Piyaɣ, and it was here that he realized that they had passed Bediyede. Though he knew that he had passed Bediyede the fellow did not return; he kept on walking ahead till he happened to meet some man he had never seen before. At their meeting both men addressed each other. The fellow asked this new man: 'Where do you come from?' The new man answered: 'I come from this area, from Lamaɖisi.' 'How come you are here?' asked the new man. The fellow answered: 'I came from Bediyede, which is my home.' 'Ah!' exclaimed the new man; 'So you are from Bediyede, that is the place I am planning to go now.'

After this short exchange of information, both men, together with the first fellow's wife, started off and headed for Bediyede, but when they arrived at Piyaɣ, Kihiyu's father decided that the place suited him and so he was no longer going to Bediyede. After a few days' rest, Lamaɖisi left Kihiyu's father at Piyaɣ. When Lamaɖisi got home, he performed ceremonies which needed performing. After this, he came back to Piyaɣ to see his friend. Here, Lamaɖisi informed his friend: 'Man, I have performed my ceremonies; all that remains is that you perform your ceremonies.' Lamaɖisi persuaded Cici to accept that ceremonies were very important. After Lamaɖisi had convinced Cici about ceremonies, Cici himself left for Cicide and explained the importance of ceremonies to the people who were living there. He also asked them never to stop these ceremonies. After that, Cici showed the people the right time for ceremonies to be performed.

After giving these directives, Cici returned to Piyaɣ where he spent the rest of his life. It was from this moment that Piya slowly started forming and it later developed into the present-day town called Piya.

At this juncture, we need to understand the fact that among the Kabiye, the fellow from Lamaɖisi was the first to occupy or settle on any part of Kabiye-land. It was after Lamaɖisi that Cici (Kihiyu's father and founder of Piya) also came from heaven to settle at the place where present-day Piya stands.

When Cici returned, he later had several sons, the oldest of whom was Kesiŋ whose younger brother was Kelem. The third of Cici's sons was called Camu, the fourth being Fancale. The brother of Fancale was known as Coyu. The youngest of Cici's sons was called Akusoye.

Interview With Mr. Awi About The Arrival Of The Germans*

Q: Pouvez-vous nous dire ce que vous avez-vu lors de l'arrivée des Allemands?

R: On s'est rendu compte de l'arrivée des Allemands par des lumières que nous apercevions la nuit dans la région de Bafilo. Nous nous demandions quel pouvait bien être ce 'feu', puis on a appris que les Blancs étaient arrivés dans les environs de Faying. Notre village devait recevoir des émissaires des Allemands, porteurs de sel et de piment, qui nous posèrent la question suivante: Que voulez-vous, du 'sel' ou du 'piment'?

Nous avons alors corné pour inviter les autres villages à descendre dans la plaine et se joindre à nous; nous avons alors décidé d'opter pour le piment (: guerre) en disant que le blanc n'avait pas à faire loi chez nous; et alors on a rué et brûlé deux émissaires des Allemands.

Les blancs ont été alertés et ont attendu jusqu'à la saison sèche pour se rapprocher de Soumbou (de l'autre côté de la Kara).

***Source: Verdier, R. and P. Kitema, 'Enquête auprès de M. Awi, chez le chef Nabede de Lama-Bou (Canton de Lama),' February 8, 1965, Centre d'Études de Sciences Humaines de la Region de La Kara, Documents Historiques, Serie A, Fascicule I.**

Awi Tɔm

Q: Ðadzaa, mbɪzʊʊ ŋheyiqu mbʊ nna Caamamba tɛ kɔm daa yɔ?

A: Ðɪdzala Caamamba taŋ nɪwʊ lɛ qɪnaway mʊntʊsʊŋ nɪɪyɪ qoo qoo nɛ Kɪgbafʊlʊ hɔɔlʊʊ daa kiŋ. Ðɪwɛɛ qɪbɔzʊʊ qaqɪ se ɛbɛ miŋ kɛlɛ nɛ qɪnayɪ qoo qoo kana. Peeqe peheyaqu se Kʊhʊlʊmaa kɔmna nɛ powolo pacay Fayɪŋ kiŋ. Pɪwayɪ le Caamamba tɛ tiyiyaa nabɛyɛ kɔɔ; ɛyaa panɪyɔ pɔqɔka 'qɔm' nɛ 'kpɛnzʊ', piyele pɔbɔzɪqu se ɛbɛ qɪñɪnʊʊ, ɛbɛ qɪsɔɔla 'qɔm' nɛ 'kpɛnzʊ' pɛhɛkʊdaa?

Ðɪnɛ qɪkʊyaa qɪyaa nɔndɔw nɛ qiheyi tɛtʊ lɛɛtʊ daa mba se petii kɛdɛŋa nɛ pasɪnaqu; peeqe qɪlɪza 'kpɛnzʊ,' yaa yowu nɛ qiheyi tiyiyaa panɪyɔ se kʊhʊlʊmaa fɛɪna waqɛ, yaa pɛfɛɪna qoŋ nɪɪyɪ se pɔkɔɔ qeqɛ nɛ pahaqu paytʊ: pɪdɛma qedɛmba kpa tiyiyaa mba padaa ɛyaa naalɛ pɔkʊ piyele pañayzɪ podom nasi miŋ.

Kabɪyɛmba kʊ tiyiyaa mbʊyɔ lɛ kʊhʊlʊmaa mba pɔkɔɔ pana piyele nɛ paqaŋ salaŋ kana se pɔkɔɔ qawayɪ. Lʊŋɪyɛ lʊŋaa lɛ pɔkɔɔ pɔñɔtɪ padɪ nɛ Sumbu (Kayay pɔx nɛ wayɪ kiŋ).

Il y avait pendant ce temps des hostilités entre Kabrè et Losso mais néanmoins on continuait de notre côté à nous rassembler au bord de la Kara pour parer à une éventuelle attaque; comme nous attendions vainement, certains ont invité les gens à traverser le fleuve pour se rapprocher de l'adversaire. La majorité a décidé de rester sur place, quelques-uns ont traversé le fleuve pour aller à l'encontre de l'adversaire. Ils ne sont revenus qu'à une heure avancée de la journée sans avoir vu l'adversaire. La colonne allemande devait arriver quelque temps après, avec des armes différentes des notres (flèches); il y eut alors une panique et des gens commencèrent à refluer vers la montagne. Il n'y avait pourtant pas eu d'engagement, l'Allemand ayant décidé de ne pas se servir de son arme, car l'adversaire ignorait ses intentions.

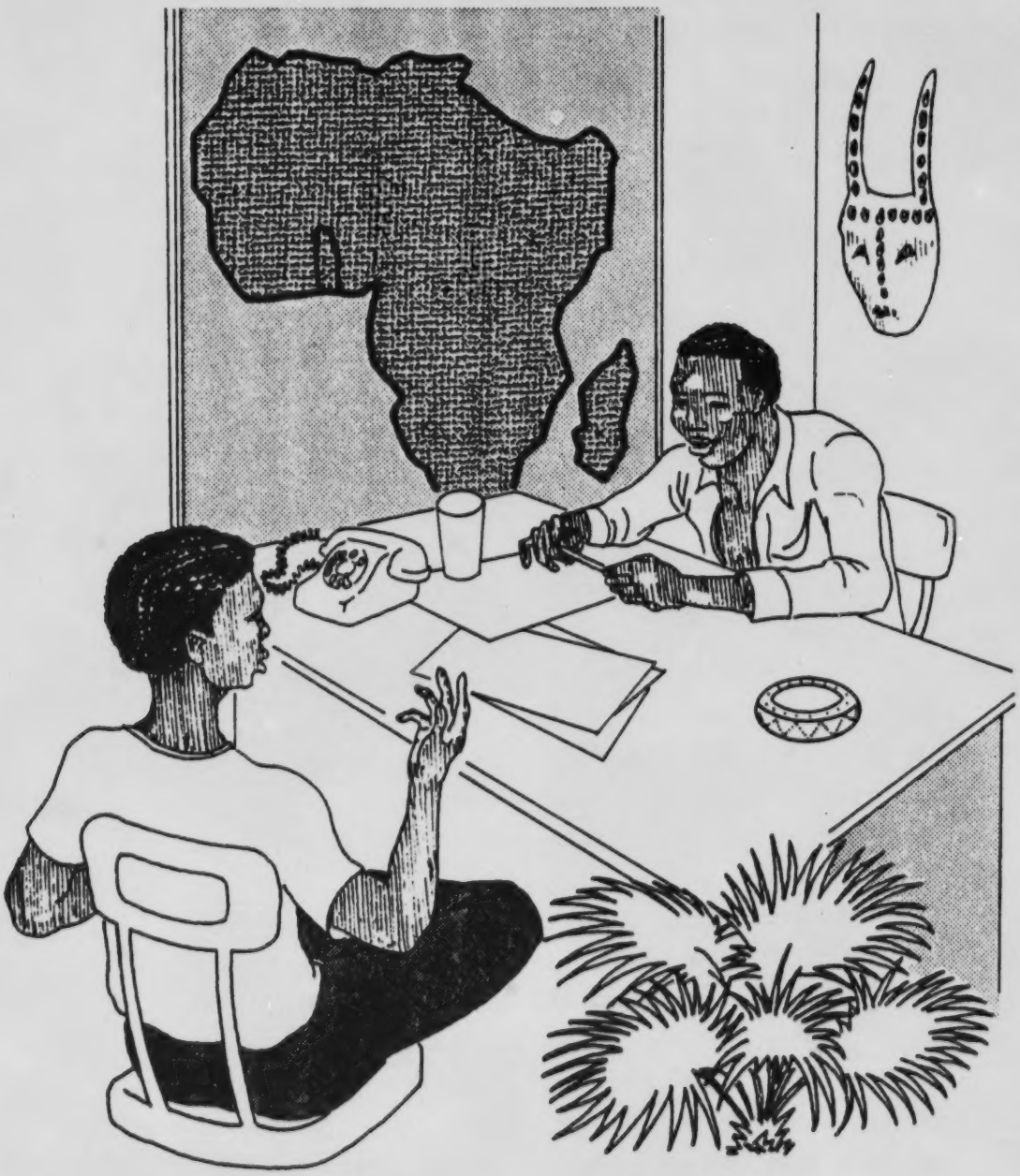
Nous étions en rangs serrés, les hommes de Kidjan, de Tchitchau, Piya, Bohu, Lama et Lassa; l'adversaire se rapprochant, nous avons commencé à tirer des flèches et à un moment donné, il y eut deux coups de feu qui tuèrent deux d'entre nous; l'un était de Yadé, c'était un 'egolo', l'autre de Katanga (Lama), c'était un Ezakpa.

Alawatʊ tʊnɪyɔ tʊdaa ɖɔɖɔ lɛ, yowu kɛwɛ Kabɪyɛmba nɛ Lonnaa pɛhɛkʊdaa pɪtɛ lɛ Kabɪyɛmba kpeela ɖama piyele nɛ ɖiwolo ɖɪbɪlɪ caŋzɪ kayaɣ pɔɣ nɔɣ nɛ ɖɪɖaŋ kʊhʊlʊmaa mba se pɔkɔɔ, pɪtɛ pɔdɔkɔɔ. Pɔdɔkɔɔ mbʊyɔ lɛ ɖadaa nabɛyɛ yɔɔdɪ se pɪwɛɛ se ɖiwolo ɖɪtɛzɪ pɔɣ kpem nɛ ɖɪbazɪ ɖɪñɔtɪna anasayɪnaa mba. Ðadaa lalaa kizi pɔɣ tɛzʊʊ pɪkazɪ yoyaa nabɛyɛ cabɪ pakʊyɪ pɛtɛzɪ pɔɣ se mba woki pakatɪna ɖogoyindinaa. ξyaa panɪyɔ pɛdɛza pɔɣ ne powolo kawayɪ ɖɔɖɔ lɛ padana anasayɪnaa mba piyele pabɪsɪ pɔkɔɔ ɖɔcɔlɔ. Ðadabalaa pɪsaa pɔkɔɔ pacaɣ lɛ, pɪgɛdaa lɛ, pɪgɛdaa lɛ Caamamba mba pɛdɛ hɔɔlʊʊ nakʊyʊ kɔɔ kutudiɖu yem, ɖɪdana ŋgʊ padɪŋaa nɛ pɔkɔɔ patalɪ ɖɔcɔlɔ yɔ. Ðogoyindinaa mba pɔɖɔka yowu wondu ndʊ yɔ tʊwɛ sɔŋdʊ, tʊtɛ tʊwɛɛ ndɪ nɛ ɖɛɖɛ yowu wondu; pɪdɛma ɖadabalaa na mbʊyɔ se malɪfanaa lɛ sɔŋdʊ kpawɛ (tovonum pɪwɛ sɔŋdʊ ɖɔɖɔ) piyele pese pakpa pʊw. Alawatʊ tʊnɪyɔ pɪlakaɣ pɪtɪŋɛ mbʊyɔ lɛ yowu tɪtɪŋɛ talɪɪ, mbʊpʊyɔɔ yɔ Caamamba ɖʊ padaa se mba ɛɛtɔwʊ malɪfanaa mba, pʊdɔbʊ se panaa se ɖɪdana maɣzɪm mbʊ pɔgɔmnaa yɔ.

Kɪdzaŋmba, Cɪcawmba, Piidinaamba, Bɔhʊnaa, Lamamba nɛ Lazamba, ɖatɪŋɛ ɖɪlaba nɔɣ kʊɖʊmaɣ nɛ ɖɪsɪŋ ɖama cɔlɔ ɖɪɖaŋ kpam; pɪgɛdaa nɛ anasayɪnaa mba pabazɪ kɔm nɛ ɖɔyɔɔ kiŋ lɛ ɖɛdɛmba pazɪ tɔŋ tɔwʊ piyele ne anasayɪnaa mba pɔtɔ pamalɪfanaa mba nabʊlɛ; malɪfanaa ko nabʊlɛ mbʊyɔ lɛ pʊkʊ ɖɔɖɔ ɖedɛ ɛyaa naalɛ; kʊɖʊm dɛ Yayde ɛɛkɛ 'ɛgʊlʊ', piyele lɛlʊ dɛ Kɛdɛŋa (Lama) ɛlɛ kɛkɛ ɛsɔkpɔ.

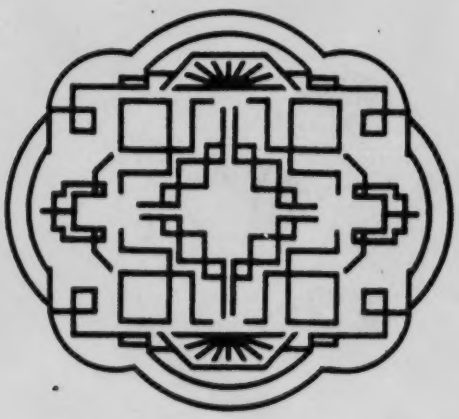
Les combats durèrent toute la journée; l'adversaire se retira un peu à l'écart pour camper; des Kabrè traversèrent de nuit la Kara pour aller attaquer; il s'ensuivit une rispote et deux des nôtres qui purent échapper rejoignèrent nos lignes. Le lendèmain, et jusqu'au troisième jour, la bataille recommençait, avec l'arrivée de renforts des divers villages. Après le troisième jour, l'Allemand demanda à voir les représentants de la population. Un homme de Bohu, Kanindjé, s'est présente et les Allemands lui ont mis une coiffe sur la tête en lui disant qu'ils le considéraient comme Chef. Le lendemain, Nabédé Nyasimbé d'Akodé, Kundjolu de chez nous et une femme nommée Halukpayi de Wayindè ont traversé la rivière avec en main un poulet blanc pour aller au devant des Allemands, les hommes marchant devant; demander la paix. Certains guerriers avaient été indignés par cette démarche, sans pour autant qu'il y ait reprise des hostilités. Kundjolu fut désigné comme chef; Nyasimbé déclina sa nomination au profit de son frère Toki. Il y eut donc deux chefs nommés et l'Allemand précisa que les deux chefferies devaient être indépendantes l'une de l'autre et qu'en cas de litige, on devait s'en réeférer à l'autorité allemande qui se trouvait à Tchaoudjo (Sokodé). Ces nominations devaient s'étendre ensuite aux autres villages; c'est ainsi qu'il y eut deux chefs dans notre village (Yolym et Toki), deux pour les gens de Lassa, un à Bohu (Kanindjé), un à Yadé (Kéesiyé), un à Kidjan (Bodjona). Le cloisonnement entre les chefferies fut institué par les Allemands.

Ðiwɛɛ ɖiyowu mbu halɪ kaaku mbilim; hadɛ lɛdaa lɛ ɖogoyindinaa mba pabɪsɪna padɪ nɛ ɖoo wayɪ kiŋ piyele nɛ pɛwɛɛ peeɖe. Ðadabalaa lalaa ɖaanɪ kuyuu se mba tɛzuu pɔɣ piyele nɛ mba wolo poyoo anasayɪnaa ɖoo ana, pɪtɛ pɛdɛbɪzɪ pudɔbu se Caamamba ɖaŋa padɪyɔɔ camɪyɛ: anasayɪnaa mba pɔɖɔɔnɪ ɖadabalaa nɛ pese pabɪsɪ pɔkɔɔ ɖɔcɔlɔ. Tifemu nɛ tozo wiye mbuyɔ ɖiwɛ yowu yɔɔ kana, Caamamba mba nɛ ɖa Kabɪyɛmba tɪŋɛ paɪ. Naza wiye lɛ kuhulumaa mba pɔbɔzɪ se mba caɣ se pana ɖeɖe sɔsaa yaa ɖɔnɔɣ ɖeyaa. Peeɖe Bɔhudu nɔɔyu payayɪ se Kanindze, ɛkuyɪ nɛ ewolo anasayɪnaa mba pɔcɔlɔ. Kanindze tala kuhulumaa panɪyɔ pɔcɔlɔ lɛ, pakpaɣ hulaɣ nakɛyɛ nɛ paba ɛñuw daa nɛ peheyii se pɪsɪna puwiye lɛ ɛbɪsa wiyaw. Pabama Kanindze hulaɣ mbuyɔ nɛ tɛw fe lɛ Akodɛ Nabede Ñasimbe Kundzolu, nɛ Wayɪndɛ halu wɛɪ payayɪ se Halukpayi yɔ pakpaɣ ɖama powolo pɛtɛzɪ pɔɣ piyele nɛ pañɪnɪ kelimiye kuhulumɪyɛ nɛ powona anasayɪnaa mba pɔcɔlɔ nɛ pokulina hulaɣ nɛ yowu ŋgu kɪsɪŋ, piyele laŋhɛzɪyɛ wɛɛ pɛhɛkudaa. Abalaa panɪyɔ nɛ Halukpayɪ palakasɪ sɪnɪyɔ sɪbaza sɪwɪzɪ ɖadabalaa yoyaa sakɪyɛ mbupuyɔɔ yɔ pɔsɔɔlaa sɛ yee pɪwɛ ɛzɪma yɔ yowu ŋgu kɪbazɪ kɪwɛɛ nɛ mba yɔ. Eyaa natozo mba powoba kuhulumaa panɪyɔ pɔcɔlɔ yɔ, padalaa nɛ pɔyɔɔdɪ mbupuyɔɔ pɔgɔma yɔ lɛ, Caamamba kpaɣ kiwitu nɛ pɛcɛlɛ Kundzolu nɛ Ñasimbe kizi ekiwitu nɛ ɛkɛzɪ ɛcɛlɛ enewu Toki. Awiya naalɛ Caamamba sɪwa, pɛtɛ lɛ pɔtuuzɪ awiya ana adɛ waɖɛ nɛ adɛ ɖoŋ wei awiya ana awɛwuna yɔ. Anasayɪnaamba pɔyɔɔdɪ se awiya anɪyɔ awɛwu adɪyɔɔ piyele yee piyozawɛ tɔm natuyu yɔɔ kɔyɔ, ɖɪnɛ lɛ awiya ana awolo anasayɪ cɔlɔ Sɔgɔɖɔɪ (Cawdzɔ) nɛ anasayɪ ɖeziwɛ tɔm. Kiwitu tunɪyɔ tudɛsɪɪna Lama ɖeke; mba mba paawɛ yowu ŋgu kudaa yɔ, pahawe awiya ɖɔɖɔ. ξzunɔ labɪna nɛ awiya naalɛ wɛɛ (ɖeɖɛ) Lama; (Yolim nɛ Toki), ɛzunɔ labɪna ɖɔɖɔ nɛ awiya naalɛ wɛɛ Laza, wiyaw kuɖum wɛɛ (ɖeɖɛ) Bɔhu, nɛ payayɪ se Kanindze, wiyaw kuɖum wɛɛ Ya nɛ payayɪ se Keziye, piyele wiyaw lɛlu wɛɛ Kɪdzaŋ nɛ payayɪ se Bodzona. Awiya anɪyɔ amu adɛ doŋ Caamamba cɔlɔ kana pudɔbu se Caamamba mba pɛcɛlɪnawɛ kiwitu.



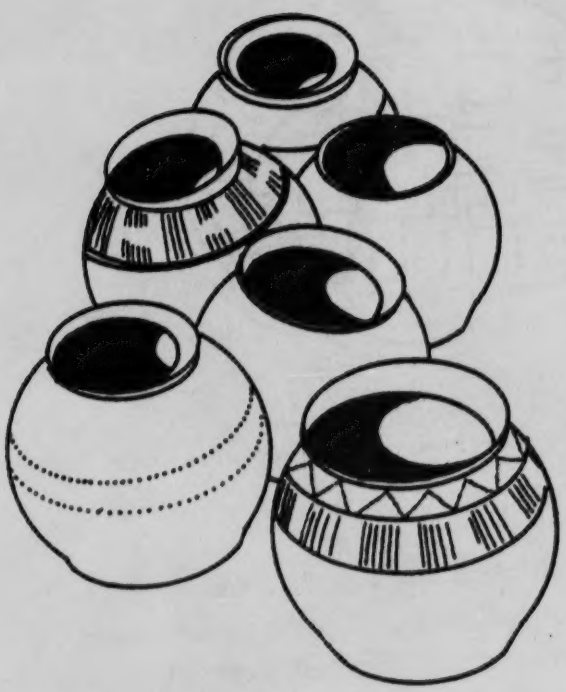
Q: Ðoo, puco nɛ pɪdɛ Caamamba panɪyɔ pɔkɔɔ lɛ ɛzɪ nɔɔyu taawɛɛ se yee nabuyu ɛlaba kɔyɔ pudu ha paɣtu, yaa yee nabuyu ɛlaba kɔyɔ pudu kɛ niŋdiyu nɛ ɛbɪzɪ ɛdɛɛ lalaa nɔɣ yaawe?

R: Nɔɔyu kɛwɛɛ nɛ pudu ɛnu ɛkɛ sɔsɔ; pɪdɛ ɛyu ɛnu payaɣ se cɔdzɔ, cɔdzɔ ɛnu dɔdɔ ɛɛkɛna sɪɪnaa yɔɔ conuyu. Pɪyunɔɔyu ɛlaba, ɛzɪ tɛw kɪza nɪwu kɔyɔ cɔdzɔ powoki pana nɛ peheyii se ekuli sɪɪnaa nɛ ɛsɔ hulaɣ nɛ piyele tɛw nɪɪ. ɛyaa kɔŋ pana cɔdzɔ mbuyɔ lɛ cɔdzɔ suw ɛdɪwu ɛdɪ daŋ halɪ doo kaakɪŋ lubɛ nɛ ɛsuluмɪ tɛw. Cɔdzɔ lɪwu daŋ daa kaaku ŋgu yɔ puwiye eheyuu ɛyaa alawatu ndu tɛw koŋ nɪwu yɔ; tovonum daa lɛ tɛw ŋgu kugɔŋ kɪnɪɪ alawatu ndu cɔdzɔ wɪlaa yɔ.



Q: N'y avait-il pas avant l'arrivée des Allemands une autorité de commandement?

R: Il y en avait une, c'était celle de Tchodjo, qui représentait aussi le pouvoir spirituel; en cas d'une sécheresse prolongée, c'est lui qu'on va consulter; il s'enfermait pendant sept jours pour demander la pluie; le 7ème jour, il sortait de sa retraite pour annoncer le moment ou il viendrait à pleuvoir; et la pluie venait au jour indiqué.



PART IV
KABIYE CULTURE

The Year Cycle*
(Literal Translation)

(1) ÐOMAɣ: April. Month this it in Kabiye people start year but they not start it and jubilation like white people and persons others do. They not start year and wine drinking and feast because month this it in rain start fall, it in also farmers all all plant foods. Works these their on they gave month this name that Ðomaɣ.

(2) AKOZA: May. Rain fall and they plant then, weeds germinate also. Those they are farmers proper proper they not leave food that weeds it kill; they clear it under well. Weeds and persons they not sit down, like that ɖoɖo weeds and food they not see each other and eyes because that weeds kill food. Foods under weeding they call that akoza, it leave month which they weed under crops it in that they call that Akoza.

(3) ALILA: June. They plant foods and they finish then, works ones not again plenty. Where where weeds repeat grow they root up them there; roads which rain collapsed they repair them it leave where foods not grow or it now grow well farm owner go and he plant again there. Moment this they start harvest millet.

*Written by Essogoye Jassor

Pinay Daa Tuma

(1) ÐOMAɣ. Fenaɣ kana kadaa Kabɪyɛmba pazʊʊ pɪnaɣ; ɛlɛ paabazʊʊ kɛ nɛ amɛya ɛzɪ anasayɪnaa nɛ ɛyaa laiaa lakʊʊ yɔ. Paabazʊʊ pɪnaɣ nɛ sulum ñɔtʊ nɛ kasandu pudɔbu se fɜnaɣ kana kadaa tɛw pazʊʊ nɪwʊ, kadaa ɖɔɖɔ haɖaa tɪŋɛ pai ɖuwu tɔɔnasɪ. Tuma anɪyo ayɔɔ paha fenaɣ kana hɪɖɛ se Ðomaɣ.

(2) AKOZA. Tɛw nɪwʊ nɛ poɖuu lɛ, ñɪtʊ ñɔwʊ ɖɔɖɔ. Mba pɛgɛ haɖaa siŋŋ siŋŋ yɔ, paayeki tɔɔnaɣ se ñɪtʊ ɛkʊ; pahayʊʊ kɛdɛɛ camɪyɛ. Ñɪtʊ nɛ ɛyaa paacakɪ, mbʊ ɖɔɖɔ ñɪtʊ nɛ tɔɔnaɣ paanaɣ ɖama nɛ ɛsɪyɛ pudɔbu se ñɪtʊ kuw tɔɔnaɣ. Tɔɔnasɪ dɛɛ haɖaw payaɣ se akoza, piyele fenaɣ nga pogozuu kadaa yɔ nga payaɣ se Akoza.

(3) ALILA. Poɖuwu tɔɔnasi nɛ pahayi sɪdɛɛ lɛ, tuma ɖoŋ ñɪna ɛɛtasʊʊ ɖɔwʊ. Dɪnɖɪ ɖɪnɖɪ ñɪtʊ ɖaanɪ ñɔwʊ yɔ, pɛgbɛzʊʊ tʊ peeɖe; haba wena tɛw yɔlaa yɔ pɔñɔɔzʊʊ ye piyele ɖɪnɖɪ ɖɪnɖɪ tɔɔnasɪ tɔñɔ yaa pudɔñɔ camɪyɛ yɔ, hayɪmtʊ woki nɛ ɛlaa peeɖe. Alawatu tuna pabazʊʊ mɪsɪ kum.

(4) PɛYɛ Yɔɔ: July. They have planted, they weeded under, they finish they repair foods under; what again remain? Now it remain that persons they play small. Play which it get name it they call that evalaa. Before and they announce evalaa then it is that codzo come down first. Month this it in then they eat feast different different, that's why our grandfathers called month this that pɛyɛɛ yɔɔ; it under that jubilation has come, heart cool has come also.

(5) KθYɛɛNA: August. Now now then food another again arrive to eat. It is which? That one they call that yams. Moment this yam farmers and persons others start yams eating. Yams those their ceremony and their feast they call that Kɪyɛɛna.

(6) SALAɳ: September. They have harvested millet, they did play, they dug also yams; now rain not again fall plenty like long then, because foods others finished grown. That one which it remain it too nearly grown. Sun start burning now that ground it dry a little. Dryness start then they call that salaɳ.

(4) PƐYƐ YƆƆ. Poquwa, pokozi pete pɔñɔɔzɪ tɔɔnasɪ dɛɛ; ɛbɛ qaanɪ kazuu? Lɛlɛyɔ pɪgazaa se ɛyaa eleyi cukɔ. Aleeya wena amu hiqe yɔ ana payaɣ se ɛvalaa. Puco nɛ posuzi ɛvalaa lɛ, pɪwɛɛ se cɔdzɔ tiki faɪ. Fenaɣ kana kadaa lɛ, pɔdɔkɪ kasandu ndɪ-ndɪ, mbupuyɔɔ qɔcɔzɔnaa ya fenaɣ kana se pɛyɛ yɔɔ; pudɔbu se pɛyɛ kɔma, laŋhɛzɪyɛ kɔma qɔqɔ.

(5) KθYƐƐNA. Lɛlɛyɔ lɛlɛyɔ lɛ, tɔɔnaɣ lɛɛka qaanɪ taluu tɔɔwu. Kɛgɛ ŋga? ŋga payaɣ se hɛɛ. Alawatu tuna hɛɛ hayɪyaa nɛ ɛyaa lalaa pazuu hɛɛ tɔɔwu. Hɛɛ ana adɛ sɔnzɪ nɛ adɛ kasandu payaɣ se Kɪyɛɛna.

(6) SALAŋ. Pakuma mɪsɪ, pala aleeya, pohuyi qɔqɔ hɛɛ; lɛlɛyɔ tɛw ɛɛtasuu nɪwu sakɪyɛ ezɪ qoo lɛ, mbupuyɔɔ yɔ tɔɔnasɪ lɛɛsɪ tema pɪwu. ŋga kagazaa yɔ kaka ña wɪza qɔqɔ pɪwu. Wɪsɪ pazuu ñaɣwu kɛlɛ se tataa eloo cukɔ. Wɪlɪŋ pazuu lɛ payaɣ se Salaŋ.

(7) ALOMA: October. Month this it in then yam farmers repeat make yams' mounds. They make mounds moment this that before land finish up hardness catching. Yams' mounds these their making on they gave month this name that aloma. Moment this also persons start houses building.

(8) LɛŋNɔɣ: November. Months six finished passed guinea corn on, now guinea corn that it reached harvesting. They harvest guinea corn and they finish then work big some not remain that they do it add houses building. Dry season nearly to come now.

(9) SAŋAYIŋ: December. They do it's ceremony or they eat it's feast month this it in, feast that they call that saŋayiŋ.

(7) ALOMA. Fenaɣ kana kadaa lɛ, hɛɛ hayiyaa ɖaanu lom hɛɛ pola. Poloɳ pola alawatu tuna se puɔɔ tɛtu tɛzɪ ɖoɳ kpawu. Hɛɛ pola anɪyɔ alom yɔɔ paha fenaɣ kana hɪɖɛ se aloma. Alawatu tuna ɖɔɖɔ eyaa pazuu kuduyuɳ mawu.

(8) LθɳNƆɣ. Fenasi loɖo tɛma ɖɛwu mɪla yɔɔ, lɛlɛyɔ mɪla ana adala cɛbu. Pɛcɛkɪ mɪla nɛ pɛtɛ lɛ tumɪyɛ ɖoyo naɖɪyɛ takazɪ se pala nɛ pɪtasɪna kuduyuɳ mawu. Luɳɪyɛ wɪza talɔɔ kɛlɛ.

(9) SAɳAYIɳ. Palakɪ mɪla tɛ sɔnzɪ yaa pɔdɔkɪ mɪla ana adɛ kasandu fenaɣ kana kadaa, kasandu ndu payaɣ se Saɳayɪɳ.

(10) KƆLAɣ: January. They not do farm work some moment this because work some absent. Moment this also then, houses builders in the process of their houses building. Some people beat kamu month this it in.

(11) LθɳιYξ: February. Funerals month this one. Persons who they had died and they not did their funerals their funerals they do month this it in. Moment this also water finish streams in. Thirsty it's moment this one that's why they call month this that lυɳιyε or water getting off it's moment. Water dries up wells plenty in moment this.

(12) LAKιɳ: March. Month this it in they go forests that's why they call it that Lakιɳ.

(10) KƆLAɣ. Paalakı hayım tumıyɛ naqıyɛ alawatu tuna pudɔbu se tumıyɛ naqıyɛ fɛı. Alawatu tuna qɔqɔ lɛ, kuduyuŋ mayaa qıɣna pokuduyuŋ mawu. Nabɛyɛ makı kamıŋ fenaɣ kana kadaa.

(11) LθŋıYξ (LξLAɣ). Lesi fenaɣ kɔyɔ. ξyaa mba paasıba nɛ padala pelesi yɔ pɛdɛ lesi palaki fenaɣ kana kadaa. Alawatu tuna qɔqɔ lım tɛŋ lɔmuŋ yaa lemeysi daa. Lɔkɔtu tɛ alawatu kɔyɔ mbupuyɔɔ payaɣ fenaɣ kana se luŋıyɛ yaa lım kuyuu tɛ alawatu. Lım sɔwu lɔkɔnaa sakıyɛ daa alawatu tuna.

(12) LAKıŋ. Fenaɣ kana kadaa powoki lakıŋ mbupuyɔɔ payaɣ kɛ se Lakıŋ.

The Year Cycle

(Summary Translation)

(1) ÐOMAɣ: April. It is in this month that the Kabiye start the year, however, they do not start it with jubilation like Europeans and other people do. They do not begin the year drinking because this is the month in which the rains start falling, and also this is the period in which all farmers sow their crops. It is because of this planting that the month has been given the name Ðomaɣ. The word means sowing or planting.

(2) AKOZA: May. Weeds grow among the new plants after sowing. Those who are real farmers do not allow their crops to be choked by these weeds; they go and clear the new plants of the weeds. Men do not live in dirt, so also plants cannot thrive among weeds. Clearing the new crops of these weeds is what is known as akoza, but the month in which this is done has come to bear the same name.

(3) ALILA: June. After clearing the new crops of weeds, there remains less hard work to be done on the farm. Farmers go round and root up remaining weeds, remake those beds that have been washed by rain water, and sow new seeds at places where the previous ones had not germinated. This is also the period when people start eating millet.

(4) PƐYƐ YƆƆ: July. Crops have been planted, the crops cleared of weeds and the farm put in good order; what else remains to be done? What people can do now is to entertain themselves for some time. The most famous sport at this time is called ɛvalaa. A high-priest will first 'descend' a day or two before ɛvalaa is announced. Different kinds of feasts and celebrations are held during this month and this explains the meaning of the name of the month: feasting. Literally it means 'on jubilation.'

(5) KɪYƐƐNA: August. So soon, another crop is ready for harvest. Which crop is it? It's yams. This is the time yam farmers and other farmers start eating new yams; and the festival for the new yam is what is known as Kɪyɛɛna.

(6) SALAŋ: September. Millet has been harvested, sports are organized, yams are being harvested; now the rains have tapered off since many of the crops have been harvested, and the ones still on the farms will soon be ready for harvesting. The sun starts shining all day in order to harden the ground a little.

(7) ALOMA: October. Yam farmers make new yam mounds in this month. The making of yam mounds is called aloma in Kabiye. This is the time of the year when people start building new huts.

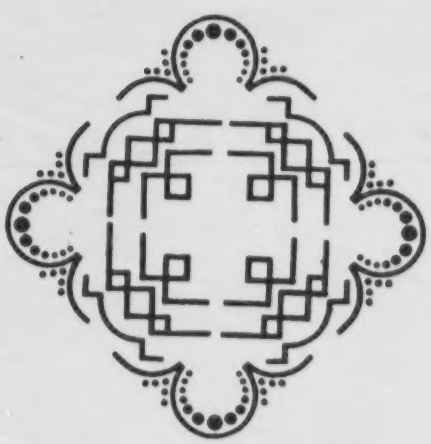
(8) LəŋNɔɣ: November. Six months have now passed since Ðomax and it is now time to harvest guinea corn. There is no other major work apart from house building.

(9) SAŋAYIŋ: December. The actual harvesting of guinea corn is done about this time of the year and this is accompanied by the feast called Saŋayɪŋ.

(10) KɔLAɣ: January. There is practically no farm work to be done so builders continue their construction work. Some areas organize Kamu dances during this time.

(11) LəŋɪYɛ: February. This is the month during which funerals are held. All deferred funerals are also held during this month. This time also sees the drying up of several streams. Some very deep wells also dry up during this time.

(12) LAKɪŋ: March. This is the hunting month for the Kabiye, and that is why the month bears the name Lakɪŋ, which means forests.



Le Comput Du Temps En Pays Lama (Kabre)*

Très communément, les gens disent chez nous que la nuit vient pour marquer la fin d'un jour et pour permettre au soleil de refaire son chemin de retour vers l'Est d'ou il repartira de nouveau pour sa course habituelle.

Le calcul du temps chez nous est commandé par le cours de la terre autour d'elle-même, le mois par celui de la lune autour de la terre, l'année par la révolution d'une période saisonnière, ou le retour de la terre au même point du soleil, ou encore des pléiades au même point du ciel. Malheureusement, cette notion de l'année sidérale n'est pas développée chez nous.

LE JOUR

Le jour se dit Efémiyé et il est pris comme unité de départ pour compter le temps; il commence le matin et finit à la nuit tombante. Et lorsqu'on veut indiquer une longue durée du temps comme la durée totale d'un jour de 24 heures, on emploie l'expression Wusi nè Do; ce qui montre une fois de plus qu'on compte le jour à partir du matin, Wusi commençant le matin.

En effet, c'est le matin que la vie reprend, c'est le moment de la résurrection, d'où le nom Efémiyé, du radical FEM: se réveiller ou ressusciter, Efémiyé est donc le moment où la vie reprend, où tout se réveille ou ressuscite.

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*Source: Karma, B., Centre d'Études de Sciences Humaines de la Region de la Kara, Documents Ethno-Sociologiques, Serie C, Fascicule II.

Kabıyɛ Daa Alawatʊ Kalʊʊ

Ɛyaa sakıyɛ yɔɔdʊʊ se ɖo yuwuna nɛ pılakı se kaaku kʊɖumʊ tɛma; se ɖo yuwu lɛ, wısı kpeŋ sıdɛ nɛ sıɖaanʊʊ pazʊʊ ɖɔnɛ maatɛŋ-maatɛŋ.

Ɓɔcɔlɔ lɛ, ɛdzaɖɛ tɛ ɖɔnɛ wılʊʊna mbʊ pıwɛɛ se pakalı alawatʊ yɔ, fenaɣ cɔwʊ ɛdzaɖɛ nɛ ɛta kʊɖumam lɛ payaɣ sɛ fenaɣ kʊɖumaɣ. Ɛdzadɛ ñɛ cɔwʊ mbʊ nɛ ɛpısı ɛtalı eɖeɖe lɛ, payaa se Pınaɣ kʊɖumaɣ. Pʊdɔdıyɛ daa lɛ, Kabıyɛtʊ ɛɛsıŋ alawatʊ kalʊʊ pʊnıyɔ.

KAAKƟ

Kabıyɛ tɔm daa lɛ, payaɣ kaakʊ se Efemiye. Efemiye ngʊ pakpaɣ nɛ pakalʊʊna alawatʊ. Efemiye pazʊʊ tanaŋ dɛɛ yaa wısı lıwʊ pʊkɔɔ pısına wısı ɖıɖuyɛ. Yee pacaa se pakalı alawatʊ, ɛzı ñıɣtu nɛɛlɛ nɛ nanza mbʊyɔ yɔ, pɔyɔɔdʊʊ se 'wısı nɛ ɖɔ.' Pıwılʊʊ kpaagba se kaakʊ wɛ ndı nɛ ɖɔ.

Tɔm sıŋŋ daa lɛ, ɛyʊ kʊyʊʊ ñalʊʊ yɔɔ tanaŋ dee kana; tanaŋ kɛna alawatʊ ndu ɛyʊ feŋ yo mbʊpʊyɔɔ payaɣ kaakʊ se Efemiye. Efemiye kɛna alawatʊ ndu tʊmıyɛ ɖaanʊʊ pazʊʊ yɔ; tʊmıyɛ labʊ tɛ alawatʊ kɛna efemiye.

Le Kiyakuw n'est pas l'Efémiyé. Efémiyé est le temps de la vie tandis que le Kiyakuw est le temps des achats, donc le temps des activités; c'est le temps que nous nous proposons d'étudier plus tard car chacune des tribus, semble-t-il, avait son temps d'activité c'est-à-dire d'achat particulier et ce temps d'achat ou d'action avait un nom propre suivant chaque tribu; les Akolima et les Maîtres du monde invisible avaient, eux aussi, leur temps d'action et avaient un autre temps pour se reposer.

Efémiyé circonscrit le Kiyakuw en puissance et en longuer de temps; autrement dit, Efémiyé existe dans le temps et dans l'espace tandis que le Kiyakuw n'est qu'une demi-droite tracée sur l'Efémiyé qui est la droite elle-même. Il n'y aurait pas de kiyaku s'il n'y avait pas d'Efémiyé qui est le temps tout entier dans son ensemble, c'est le temps de la vie, tandis que le Kiyakuw est le temps opportun pour les activités.

A certains égards, on peut rapprocher Efémiyé du chronos grec et Kiyakuw du Kairos.

Nous avons encore, à part l'Efémiyé et le Kiyakuw, un autre temps qui, pour utiliser notre exemple de tout à l'heure, est un segment de droite tracé sur la demi-droite qu'est le kiyakuw. Ce temps se dit Wud/Wur. Chez nos voisins les Kotokoli, le jour (Kiyakuw) se dit Wuré. On trouve le radical Wud/Wur/Wuy dans l'expression wuyé nDi, abrégé de kuwuyé nDi, ça même étant l'abrégé de kiyakuw Nku kuwuyé et qui signifie en ce jour là. On retrouve cette expression dans Kiyakuw wuyé qui signifie: un moment de l'histoire d'un kiyakuw puis le jour du marché.

Kıyakʊ tɛkɛna Efemiye. Efemiye kɛna alawatʊ ndʊ ɛyʊ feŋ nɛ ɛwɛɛ yɔ, piyele lɛ Kıyakʊ kɛna alawatʊ ndʊ ɛyaa woki ɖoli nɛ pɛbɛdʊʊ, yaa payakı wondu yɔ; alawatʊ tʊna ɖicaa se ɖıkpɛlɛkı pʊdɔbʊ se, kıyakıŋ wɛ ndındı, ɛtɛ ɛwɛɛna ahıla ɖɔɖɔ ndındı. Akolıma nɛ Alewaa ɖoɖo wɛna pɛdɛ tʊmıyɛ alawatʊ nɛ pɛdɛ hɛzʊʊ alawatʊ.

Efemiye kpaɖa kıyakʊ ɖoŋ, nɛ alawatʊ ɖaalakiŋ: ɖıbızʊʊ ɖıyɔɔdı se Efemiye wɛ alawatʊ nɛ ɖɛɖɛ pɛhɛkʊ daa piyele kıyakʊ kɛ Efemiye tɛ hɔɔlʊʊ nakʊyʊ kana. Yee Efemiye ɛfɛı kɔyɔ, Kıyakʊ ɛɛbızʊʊ pıwɛɛ ɖɔɖɔ. Efemiye kɛna alawatʊ kem, piyele Kıyakʊ kɛna tʊmıyɛ tɛ alawatʊ.

Nabʊyʊ daa lɛ, pabizʊʊ pamaɣzı Efemiye nɛ Grikmba tɛ alawatʊ, piyele pamaɣzı Kıyakʊ nɛ Kaiɖomba tɛ alawatʊ.

Efemiye nɛ Kıyakʊ pawayı lɛ, alawatʊ lɛɛtʊ wɛɛ ɖɔɖɔ; tʊtʊ ñɛ kɛ Kıyakʊ tɛ hɔɔlʊʊ; payaa tʊ se WUĐ yaa WUR. Ndzɔŋdınaa yaa Kodokolimba tɛ lɛ, payaa Kaakʊ (Efemiye) se Wure/Wuɖe. Pabızʊʊ pana tɔmlıɖe Wuɖ yaa Wur yaa Wuy tɔmnaa--Wuye nɖı, yaa Kuwuye nɖı, yaa kaakʊ ŋgʊ kuwuye padaa; tɔmnaa panıyɔ pawılʊʊ ɖɔɔ caanaw daa alawatʊ natʊyʊ, pɛtɛ pawılʊʊ ɖɔɖɔ alawatʊ ndʊ pɛbɛdʊʊ wondu yaa payakı wondu yɔ.

L'Efémiyé est divisé d'une manière imprécise d'après les phénomènes naturels:

-Tanaŋ dɛɛ (sous le matin).....	de	6h.	à 8h	environ
-Nendiyaa wɪsɪ (soleil des bergers).....	de	8h.	à 10h	environ
-Wɪsɪ daa (dans le soleil).....	de	10h.	à 12h	environ
-Wɪsɪ kam (soleil au-dessus des têtes).....			12h	environ
-Wɪsɪ wɛlʊʊ (inclinaison du soleil).....	de	13h.	à 16h	environ
-Ðanay (après-midi).....	de	16h.	à 18h	environ
-Acalɪŋ wɪsɪ (soleil des femmes sottes et goujates).....			17h	environ
-Mʊtʊ tɔɔwʊ (heure des repas)	de	18h.	à 21h	environ
-ɛyaa sʊwʊ (l'aller au lit)	de	21h.	à 23h	environ
-Ðo tayʊʊ (milieu de la nuit)			24h	environ
-Kalɪmaŋ maba kɛŋ (les coqs s'apprêtent à chanter).....	de	1h.	à 3h	environ
-Kadzalay kalɪmaŋ kowu (premier chant du coq).....	de	3h.	à 4h	environ
-Naalɛ ñɪŋgʊ (deuxième chant du coq).....	de	4h.	à 5h	environ
-Tifemiye (action de se lever soi-même).....	de	5h.	à 6h	environ

Pabızʊʊ pɛtɛyı efemiye hɔɔlıŋ ɛnıyɔ ɛdaa:

-Tanaŋ dɛɛ (under the morning)	6h	pısına	ɛzı	8h	yo
-Nenɖiyaa wısı (shepherds' sun)	8h	"		10h	yo
-Wısı daa (in the sun)	10h	"		12h	yo
-Wısı kam (overhead sun)		"		12h	yo
-Wısı wɛlʊʊ (inclined sun)	13h	"		16h	yo
-Ɗanaɣ (after noon)	16h	"		18h	yo
-Acalıŋ wısı (foolish & unmannerly - women's wısı)		"		18h	yo
-Mʊtʊ tɔɔwʊ (dinner or supper time)	18h	"		21h	yo
-ɛyaa sʊwʊ (bed time)	21h	"		23h	yo
-Ɗo tayʊʊ (midnight)		"		24h	yo
-Kalimaŋ maba keŋ (cocks get ready to crow)	01h	"		03h	yo
-Kadalaɣ kalımaŋ kowu (first crow of the cock)	03h	"		04h	yo
-Naalɛ ñıŋgʊ (second cock crow)	04h	"		05h	yo
-Tifemiye (action of getting up)	05h	"		06h	yo

LA SEMAINE

La période qui s'écoule entre un premier kiyakuw et un dernier kiyakuw s'appelle KoriNkuw en LamaDèsi, KiyakuwkisiNkuw dans le Kawarè et kpitaw dans Piya. Ce KoriNkuw ou ce KiyakuwkisiNkuw ou encore ce Kpitaw, nous convenons de l'appeler la semaine. Seulement, cette semaine n'équivaudra pas à la semaine ordinaire car elle n'a que six jours au lieu de sept comme ailleurs et ces six jours correspondent bien à six jours d'activité et chaque jour est un jour d'achat ou plutôt de marché, un jour pour l'un des plus importants centres du pays. Mais, y avait-il six jours depuis toujours? Il semble que non et voici le pourquoi.

A LamaDèsi, le jour du repos des Akolima, c'est le jour ou ceux-ci sont libres et présents et à la disposition de leurs adorateurs si ces derniers ont à leur parler (par divination); c'est ce jour également qu'on peut leur offrir des sacrifices de toutes sortes, et en particulier des actions de grâce. En ce jour du repos des dieux, l'homme mortel n'a pas le droit de se reposer. Pourquoi? Nous ignorons la raison et nos informateurs ne sont pas allés plus loin. Peut-être, vouloir se reposer ce jour signifierait qu'on veut se faire aussi important que les Dieux; ce serait alors une désobéissance aux dieux. Kumbere est aussi un jour de grands sacrifices pour les Akolima; il est également le jour indiqué pour célébrer les funérailles de l'homme appartenant au clan Kumbere. Le jour d'après, le Masah, est le jour où on célèbres les funérailles des hommes des autres clans.

KAAKƟ KISINIYƐ

Kaakıŋ wei ɛdɛwu kıyaku kudumu nɛ leeku pehɛku daa yɔ awɛna hıla ndındı; Lamadisimba yayı se Kodiŋku Kawɛrɛmba yayı se kaaku kısınıyɛ, piyele Piidinaa yaa kaakiŋ ɛnı se kpıtaw. Mbu pıwɛ wazay yo mbu kɛna se kaakıŋ ɛnıyɔ ɛtiŋɛ ɛwiluu alawatu ndu tuwɛ kıyaku kudumu nɛ leeku pehɛku daa yɔ. Kabıyɛ daa lɛ, kpıtaw, yaa kodiŋku yaa kaaku kısınıyɛ feına kaakıŋ lubɛ ɛzı pıwɛwu lalaa tɛ yɔ; kıwɛna kaakıŋ lodo kana; piyele lɛ kaakıŋ ɛnı ekpekpe ɛkɛ tumıyɛ kaakıŋ, nɛ ɛtɛ ɛkɛ dɔdɔ kıyakıŋ wiye. Ɓıbɔzı nɛ dına se doo lɛ Kabıyɛ kaakiŋ kɛwɛ ɛzıma? Lodo, lubɛ yaa ɛzıma? Pılakı ɛzı doo lɛ Kabıyɛ kaakıŋ taake lodo kana. Ebe yɔɔ Kabıyɛ kaakıŋ wɛ lodo lɛlɛyɔ yɔ?

Doo lɛ Lamadısı Akɔlıma tɛ hɛzuu kaaku kɛna kaaku ngu Akɔlıma ana awɛ yem, afeı tumıyɛ nadıyɛ se alakı yɔ. Puwiye lɛ Akɔlıma wıluu adı, nɛ yee cɔcɔnaa ɛñınuu nabuyu pɔcɔlɔ kɔyɔ, akɔɔ. Puwiye dɔdɔ pabızuu palaa Akɔlıma ana, kɔzugɔzu setu-kılaŋ. Akɔlıma kaaku ngu kuwiye lɛ, ɛyaa yɛmmba feı numaw se pehɛzuu. Nɔɔyu tana mbupuyɔɔ yɔ, pıtɛ lɛ ɛyaa naa se yee pehɛzaa kɔyɔ pılakı ɛzı paañan Akɔlıma ana yɔ; pılakı ɛzı pagbazuu padı Akɔlıma yɔɔ. Kumbere kɛ dɔdɔ Akɔlima kaaku leeku kana; puwiye palay Akolıma kılaŋ, puwiye dɔdɔ palakı Kumbere dɛ hɔwu daa mba lesi. Kumbere tɛwu kifemuu kɛna Mazay: Mazay ngu kuwiye palakı hɔŋ leeŋ daa mba lesi.

Enfin, Pitigi est le jour des promenades où l'homme se repose de tout son ouvrage; c'est aussi le jour des annonciations. Ces trois jours étaient certainement consécutifs jusqu'à l'époque où on commença à faire du commerce et où on commença à aller sur les marchés des clans voisins pour y vendre les produits de la terre ou acheter de la nourriture et pour y boire du sulum autour duquel les amitiés se nouainent.

A Piya, le Hodo est le correspondant du Pitigi de LamaDèsi. Là, il est un jour de finition ou de conclusion. C'est le jour de clôture des rites cultuels et des sacrifices. En dehors du temps sacré, il est un jour de repos pour les hommes; c'est aussi le jour des annonciations. Dans ce clan Kime:a est un jour de la rentrée des akpema.

A Kuméa, en KicaN, il n'y avait pas de cérémonies cultuel-les ou sacrificielles le jour de Kime:a. Les Funérailles dans ce clan n'avaient lieu que le Masah.

A Lasa, à CaDè, à Landaa et dans d'autres régions encore, le Kime:a est appelé le mauvais jour, le jour des dieux et des démons. Ce jour, le prêtre ne doit pas offrir des sacrifices aux dieux, ni faire quoi que ce soit. Le devin ne doit pas fonctionner et ne doit pas délivrer les oracles, d'abord parce que c'est le jour des dieux, le jour de repos pour ceux-ci et pour les puissances invisibles; des esprits accompagnateurs du devin se reposent eux aussi et ne sont jamais avec le devin ce jour-là; à ce jour, le guérisseur ne doit pas exercer son métier; c'est un jour mauvais, un jour qui ne convient pas pour faire aucune action souhaitable. Les funérailles ne sont pas célébrées ce jour-là.

Pıtɛzi lɛ, Pitigi kɛna yɛlʊʊ kaakʊ; puwiye lɛ ɛyʊ bızʊʊ ɛhɛzı, puwiye ɖɔɖɔ kɛna suzʊ́u yaa tom heyuu kaakʊ. Kaakıŋ niitozo ɛnıyɔ ɛɛwɛ ɖama yɔɔ mbʊ halı pukɔɔ pısına alawatʊ ndʊ ɛyaa paza tadıyɛ labʊ, yaa alawatʊ ndʊ ɛyaa paza lalaa dɛ kıyakiŋ daa wobu nɛ pɛbɛdʊʊ tɔɔnası nɛ pɛtɛ payakı wondunaa, yaa pɔñɔwʊ sʊlʊm nɛ pañınʊʊ tabalaa lalaa dɛ yɔ.

Piya lɛ, Hodo wɛ ɖɔɖɔ ɛzı Lamaɖısımba dɛ Pitigi yɔ. Piya peeɖe lɛ, Hodo kɛna tɛzʊʊ kaakʊ; puwiye pɛtɛzʊʊ sɔnzı nɛ wazatʊ, nɛ kılaŋ ɛnı ɛtıŋɛ paı. Pıtasına se Hodo kɛ kaakʊ kiɖeɖew yɔɔ lɛ, kıgɛ ɖɔɖɔ abalaa dɛ kaakʊ kıhɛzʊʊ; puwayı lɛ, kıgɛ ɖɔɖɔ suzuu kaakʊ. Cına lɛ, Kemeya wiye Akpema sʊwʊ.

Kumea daa yaa Kidzaŋmba dɛ lɛ, ɖoo pataalakı sɔnzı nasıı Kemeya wiye; pataalakı wazay yaa lawʊ yaa sɔnzı nasıı. Mazay wiye palakay lesi nɛ sɔnzı nzı sıtıŋɛ paı.

Laza, Caɖe, Landaa nɛ adzɛyɛ lɛɛna daa lɛ, pɔyɔɔdʊʊ se Kemeya kɛ kaakʊ kıtɛkɛdʊʊ, se kıgɛ Akolıma nɛ alewaa kaakʊ. Cɔcɔ ɛɛlay, ɛɛwazʊʊ, ɛɛlakı tʊmıyɛ naɖıyɛ. Pazıyaa nɛ Tıyaa pɛfeına waɖɛ se pabazı yaa pạtıyı; mbʊpʊyɔɔ yɔ, kadzalay ɖeɖe lɛ, kıgɛ Akɔlıma nɛ Alewaa pakaakʊ kıhɛzʊʊ: Pıwılʊʊ se Alewaa mba patıŋʊʊ Tıyaa wayı yɔ pɛhɛzʊʊ ɖɔɖɔ; paabızʊʊ pɛwɛɛ Tıyaa cɔlɔ puwiye. Kemeya nga kewiye ɖɔɖɔ kɔɔ-laɖaa fɛına ɖoŋ se pala ɛyaa kɔyɛ; kemeya kɛ kaakʊ kıtɛkɛdu, pıfɛı ɖewu se ɛyʊ ɛla tʊmıyɛ naɖıyɛ kpeɖem: Paalakı ɖɔɖɔ lesi puwiye.

Masah est à Lasa, un bon jour où tout réussit à l'homme; c'est le jour indiqué pour les funérailles et les grands sacrifices.

Dans ce clan Piya est un jour des promenades; il a la même valeur que le Pitigi à LamaDèsi.

Le Hodo est comme à Piya le jour de conclusion, le dernier jour, le jour des annonciations.

L'ANNÉE

L'année est marquée chez nous par la révolution d'une saison ou d'une fête de l'année ordinaire ou par le retour des pléiades au même point du ciel.

Ici encore, si les Kabrè savent que l'espace compris entre le commencement d'une saison et le jour de sa révolution forme leur Pinah (année), ils ne se sont pas préoccupés non plus de savoir le nombre de jours qu'il y a dans une année, puisqu'ils ne comptent pas les jours des lunes. S'ils ont la notion d'une année sidérale, calculer sa durée leur a fait défaut. Mais on sait que l'année est divisée en périodes agricoles que les paysans désignaient d'après les travaux qu'ils faisaient. Cette division nous fournit le calendrier suivant avec des équivalents approximatifs du calendrier des dits civilisés:

Ðomaɣ	-	Avril	Aloma	-	Octobre
Akoza	-	Mai	Luŋnɔɣ	-	Novembre
Alila	-	Juin	Saŋaɣıŋ	-	Décembre
Pɛyɛɛyɔɔ	-	Juillet	Kolaɣ	-	Janvier
Kıyɛɛna	-	Août	Luŋıyɛ	-	Février
Salaŋ	-	Septembre	Lakıŋ	-	Mars

Mazaɣ kɛ kaaku kiɖeɖew Laza; tʊma tıŋɛ lakı ɖewu puwiye. Mazaɣ wiye palakı lesi, puwiye ɖoɖo palaɣ kılaŋ, puwiye nɖı ɖɔɖɔ palakı wazası sɔsɔsı.

Cina lɛ, Piya kɛ yɛlʊʊ kaaku, kıtɛ kıwɛɛ ɛzı Lamaɖısımba dɛ Pitigi yɔ.

Hodo kɛ tɛzʊʊ kaaku ɛzı pıwɛwʊ Piidinaa yo; Hodo ngʊ kıgɛ ɖɔɖɔ suzuu kaaku.

PıNAɣ

Pakalʊʊ pınaɣ nɛ alawatʊ tɛ lɛɛzʊʊ yaa kasandʊ ndʊ pɔtɔkı kʊɖʊmam pınaɣ daa yɔ, yaa pabizʊʊ pamaɣzı pınaɣ nɛ tıınzı nzı sileki nɛ pıkɛdı wıɖı lɛ sıɖaanı pısʊʊ sıkɔɔ yɔ.

Kabıyɛtʊ tɛma nawʊ se pınaɣ wɛna ɖɔmaɣ kʊɖʊmaɣ nɛ lɛɛka pɛhɛkʊ daa; pıtɛ lɛ, eteke se ɛbazı ɛcɔna nɛ ɛna se kaakiŋ ɛzıma wɛ pınaɣ nga ka daa, pʊdɔbʊ se Kabıyɛtʊ taakalʊʊ kaakiŋ wei ɛwɛ fenaɣ daa yɔ. Kabıyɛtʊ naa se payaɣ pʊyʊnɔɔyʊ se pınaɣ pıtɛ lɛ, ɛtana pınaɣ nga kaɖaalakiŋ. Pıtɛ ɖɔɖɔ lɛ, ɖinawa se padaya pınaɣ daa hɔɔlıŋ-hɔɔlıŋ lɛ, haɖaa ha hoolıŋ ɛnı tʊma hıla; tʊma ndındı wena haɖaa lakı pınaɣ daa yo ahıla pakpaa paha pınaɣ tɛ hoolıŋ anıyo atıŋɛ. Tayʊʊ pʊnıyɔ pʊhana Kabıyɛ daa pınaɣ-takayaɣ, nɛ pıtasına tayʊʊ pʊnıyɔ pʊɖaawnaa anasayı tɔm daa. Tayʊʊ pʊnıyɔ mbʊ yɔ:

Ɖomaɣ	-	April	Aloma	-	October
Akoza	-	May	Lʊŋnɔɣ	-	November
Alila	-	June	Saŋayıŋ	-	December
Pɛyɛɛyɔɔ	-	July	Kolaɣ	-	January
Kıyɛɛna	-	August	Lʊŋıyɛ	-	February
Salaŋ	-	September	Lakıŋ	-	March

COMMENCEMENT DE L'ANNÉE

Comme nous l'avons déjà montré, on ne peut trouver chez nous aucune trace d'astronomie scientifique. Les prêtres se bornaient simplement aux observations qu'ils faisaient de la position du soleil par rapport à un point précis de la terre (sommet d'une montagne, d'un arbre, etc.) Par rapport à cette position, ils fixent les dates de leurs fêtes.

Des ethnologues ont fait commencer l'année kabré au premier janvier. En effect, c'est entre le premier et le cinq janvier qu'a lieu tous les ans une fête liturgique appelée Dontu qui signifie renvoi de la mort, autrement dit le renouveau de l'an. C'est cette fête qui purifie et renouvelle l'année. C'est ce jour que le prêtre obtient pour son peuple, la santé, le bonheur et al fertilité du sol pour l'année suivante. Pour un ethnologue qui observe ces choses de près, ce jour de Dontu n'a d'autre rôle que celui de marquer la fin d'une ancienne année qui, avec tous ses maux, est engloutie dans un grand trou, hors des frontières du pays. C'est aussi le jour de la naissance d'une nouvelle année.

On pourrait être d'accord avec les ethnologues pour faire commencer l'année kabrè au premier janvier, s'il n'y avait cette loi naturelle ou solaire qui fait commencer l'année pendant la période de Domah. Ceci retient particulièrement notre attention. En saison sèche, le pays est presque mort, surtout quand le soleil apparaît dans sa force en février et mars. L'eau tarit dans les sources. On attend alors impatiemment la saison "vivante" car la terre ne peut produire que grâce à la pluie qui tombe en avril; c'est donc en ce moment que l'année renaît. Ceci est confirmé par le fait que c'est à partir de Domah qu'on fixe la date de la première fête de l'année liturgique, qui précède une fête suivante et ainsi de suite. On a alors le calendrier suivant:

PINAy ƉIBAZIYƎ

Ɛzı paatem wılʊʊ yɔ, paabızʊ pana leesındaa tɛ leytu natʊyʊ ɖoo caanaw daa Kabıyɛtʊ cɔlɔ. Cɔcɔnaa coŋoona wısı tɛ lone yaa tıŋ sɔsɔŋ nɛ pʊŋ pɛkılemıŋ kana pʊcɔ paɖʊʊ kasandu kaakıŋ.

Takayısı sındaa mba pɛkpelɛka lalaa tɛ sɔnzı, nɛ pɛtɛ pɛkɛ caanaw tɔm sındaa yɔ, mba pokomna nɛ peheyi se Kabıyɛ pınay pazʊʊ Kɔlay fenay tɛ kadzalay kaaku wiye. Tovonum daa lɛ, kɔlay nga kɛdɛ kɔnɔ kaaku, nɛ nʊwa kaaku pɛhɛkʊ daa Kabıyɛmba laki sɔnzi nzı payay se Tɔɔnıtu yaa sım ɖɔɔnʊʊ tɛ sɔnzı yɔ; yee ɖılɛyzʊʊ nsʊlʊmıyɛ kɔyɔ, ɖıbızʊʊ ɖıyɔɔdı se sɔnzı nzı sıwılʊʊna se pınay kıfalay lıwa; kaakıŋ ɛnıyɔ ɛdaa Cɔcɔnaa bɔzʊʊ ƐsɔƐ se ɛha ɛyaa ɖoŋ nɛ tɔnʊ daa alafia, alawatu tʊna ɖɔɖɔ Cɔcɔnaa mba pɔbɔzʊʊ ƐsɔƐ se ɛyele nɛ tetu kpa mʊzʊŋ nɛ plyele nɛ tɔɔnay la camıyɛ. Caanaw tɔm sındaa mba pɔcɔna Kabıyɛtʊ tɛ sɔnzı nzı payay se Tɔɔnıtu yɔ cıŋŋ lɛ, pana kpaagba se sɔnzı nzı tʊdɛ alawatu wılʊʊna pınay kıbınay, nɛ kedɛ kıtɛkedım tıŋɛ pɛdɛ tem; pʊdɔbʊ se pakpakuw pınay nga kedɛ kıtɛkedım mbu pʊtıŋɛ pai nɛ pebi tetɛɛ: pınay kıbınay tema lɛ, pıgazaa se tew efe nɛ pabazı pınay kıfalay.

Ɖıbızaa se ɖımʊ takayısı sındaa payıyɔ pɛdɛ tɔm, pıtɛ lɛ, Kabıyɛtʊ ɖɔɖɔ wena egem ɛdɛ pınay ɖıbazıyɛ tɛ alawatu: Alawatu ndu payay se Ɖomay, anasayı pınay dɛ naza fenay daa. Ɖıbızʊʊ ɖıyɔɔdı se salaŋ yaa lʊŋıyɛ daa lɛ Kabıyɛ tetu wewu ezı sıɖu yɔ, kozugɔzu alawatu ndu wısı bazu sıñaki ɖeyıɖeyı nɛ lım sɔwu posı, lemesi nɛ lɔkɔnaa daa yɔ. Alawatu tʊnıyɔ tʊdaa haɖaa ɖaŋʊʊ tew se kıkɔɔ kınıı plyele nɛ kifezi tetu, mbʊpʊyɔɔ yɔ, tew nıwna pʊco nɛ poɖʊʊ tɔɔnası. Tew ngu kınıw naza fenay daa nɛ pabazı ɖomay lɛ pɔyɔɔdʊʊ se ɛdzaɖɛ laba asɔnʊʊ, pʊdɔbʊ se leleyɔ pınay kıfalay lıwa. Tew nıwʊ nɛ poɖʊʊ fai pʊcɔ Cɔcɔnaa ɖʊ pınay daa kadzalay kasandu kaaku; tʊtʊ wayı lɛ pɔɖʊ kasandu leetu kaaku, mbu kasandu ndu tʊdıŋʊʊ ɖama wayı halı pukɔɔ pısına pınay ŋga kedem. Kabıyɛ daa lɛ pınay-takayay wɛ wɛtu ndu yɔ anasayınaa ñaabana pamayzi ku nɛ pɛtıŋɛ peñıŋgu. Kabıyɛ daa pınay-takayay yaa (kalantriye) wɛ ɛzunɔ:

(vers le 8 avril) Cimuw, annonce des semailles et fête des inaugurations des nouvelles maisons jour = konDi (Ld.)

4 semaines à compter de Cimuw (vers le 2 juin) KucontiN à Ld. = jour: Kumbere

vers le 3 juin Asasah à Ld = jour: Masah

une semaine et un jour à compter d'Asasah (vers le 12 juin) Ld akpéma woki hodo = Pitigi

4 semaines environ à compter de Ld akpéma tiki Hodo (vers 4 juillet) KicaN Jojo tiki Piya-Law = jour: Kime:a

1 semaine après Jojo tibu (vers 10 juillet) Jojo susih'akpeN = Jour: Masah

(vers 11 juillet) Akpéma suwu dans le KicaN = jour: Somiyé
(" ")- Luttes à Cicaw
(12)- HasiyaDè = jour: Hodo

3 semaines environ à compter de HasiyaDè (vers le 30 juillet) Sètina Kiyena = jour: Masah

3 jours après Sètina Kiyena (vers le 2 août) Lasè nè CaDè ba Kiyena = jour: Piya

3 jours après Lasè nè CaDè ba-Kiyena (vers le 5 août) Fèduwdaa nè Lawdaa ba-Kiyena = jour: Masah

1 semaine après Fèyuwdaa nè Lawdaa ba-Kiyena (vers le 10 août) Landaa kiyèna = jour: Kime:a

3 jours après Ldaa (vers.le 13 août) HuluN Kiyèna = jour: Hodo

1 semaine et 2 jours après HuluN Kiyèna (vers le 21 août) Sawilah Annonce de SalaN Ld. = jour Cicila

Le lendemain de Sawilah ont lieu Nja lehtu = jour: Kime:a

8 jours après Nja lèhtu (vers le 30 août) Coco lèhtu = jour: Somiye

1 semaine environ après Coco lèhtu (vers le 10 septembre) Kpela siwu = jour: Kime:a

(Naza fenaɣ dɛ kaakıŋ 8 wiye) Cımʊw, ngʊ suzuuna se ɖomaɣ talaa: Cımʊw ngʊ ɖɔɖɔ pɔkɔdʊʊna kʊdʊyʊŋ kıfaŋ wei pama salaŋ daa yɔ. Lamaɖısı lɛ, puwiye kɛ Kondı.

Cımʊw wayı kaakʊkısıŋıyɛ nasınza wiye ɖeyiɖeyi, (LOĐO fenaɣ-tɛ kaakıŋ 2 wiye) lɛ palaki Kucondiŋ. Lamaɖisi lɛ puwiye kɛ Kumbere.

Kucondiŋ tɛw kifemu (Loɖo fenaɣ tɛ kaakıŋ 3 wiye) kɛ Asasah. Lamaɖisi lɛ puwiye kɛ Mazaɣ.

Asasah wayi kaakʊkısıŋıyɛ kʊɖʊmʊ nɛ kaakʊ kʊɖʊmʊ, ɛzı (Lʊɖo fenaɣ tɛ kaakıŋ 12 wiye) lɛ Lamaɖısı akpema woki hodo, puwiye kɛ Pitigi.

Lamaɖisi akpema woki hodo nɛ pıtalı kpıtaŋ yaa kaakʊkı-sıŋıyɛ nasınza ɖeyiɖeyi, ɛzı (Lʊbɛ fenaɣ tɛ kaakıŋ 4 wiye) lɛ, Kidzaŋ cɔdzɔ tiki Piya-Law; puwiye kɛ Kemeya.

Kpıtaw kʊɖʊmʊ wayı ɛzı (Lʊbɛ fenaɣ tɛ kaakıŋ 10 wiye) lɛ, Cɔdzɔ sʊzʊʊ akpenu, puwiye kɛ Mazaɣ.

Tɛw kifemu, ɛzı (Lʊbɛ fenaɣ tɛ kaakıŋ 11 wiye) lɛ, Kıdzaŋ akpema sʊwʊ; puwiye kɛ Somiye.

Puwiye nɖı ɖɔɖɔ, (Lʊbɛ fenaɣ tɛ kaakıŋ 11 wiye) lɛ, Cıcaw ɛ̨valaa lʊkı, puwiye kɛ Somiye.

Somiye tɛw kifemu kɛna hasi yabʊ kaakʊ, (Lʊbɛ fenaɣ-tɛ kaakıŋ 12 wiye). Puwiye kɛ Hodo.

Hasi yabʊ wayı kpıtaŋ nasitozo, ɛzı (Lʊbɛ fenaɣ tɛ kaakıŋ 30 wiye) lɛ, palakı Setina Kıyɛɛna, puwiye kɛ Kemeya.

Kaakıŋ natozo wayı, ɛzı (Lutozo fenaɣ tɛ kaakıŋ 2 wiye) lɛ, pıgɛ Caɖɛ nɛ Lazamba tɛ Kıyɛɛna, puwiye kɛ Piya.

Cannaa kıyɛɛna wayi kaakıŋ natozo, ɛzı (Lutozo fenaɣ tɛ kaakıŋ 5 wiye) lɛ, palakı Feyuwdaamba nɛ Lawdaamba Kıyɛɛna, puwiye kɛ Mazaɣ.

Kpıtaw kʊɖʊmʊ wayı, ɛzı (Lutozo fenaɣ tɛ kaakıŋ 10 wiye) lɛ, palakı Landaa Kıyɛɛna. Puwiye kɛ Kemeya.

Tozo wiye, ɛzı (Lutozo fenaɣ tɛ kaakıŋ 13 wiye) lɛ, pala Hulʊŋ Kıyɛɛna. Puwiye kɛ Hodo.

Kaakıŋ lutozo wayı, ɛzı (Lutozo fenaɣ tɛ kaakıŋ 21 wiye) lɛ, Sawila suzuu Salaŋ; Lamaɖısı lɛ, puwiye kɛ Cila.

Tɛw feŋ, ɛzı (Lutozo fenaɣ tɛ kaakıŋ 22 wiye) lɛ, palakı sɔnzı nzı payaɣ se Nja Lɛytʊ yo. Puwiye ke Kemeya.

1 semaine environ après Kpela siwu (vers le 18 septembre) a lieu la cérémonie de DoDé hayu = jour: Somiyé

2 semaines environ après (vers le 1er octobre) FariN Kiyèma = jour: Hodo

3 semaines environ après (vers le 17 octobre) Tahawu ; annonce de Kamuw Ld. = jour: Masah

1 semaine environ après Tahawu (vers le 23 octobre) Kimeridaa Kamuw = jour: Masah

1 semaine environ après Kimeridaa Kamuw (vers le 29 octobre) FariN Kamuw

5 semaines environ après FariN Kamuw (vers le 30 novembre ou 5 décembre) Ld. SaNkayiN et Tama, Alewa Rondes

3 semaines après Ld. SaNkayiN (vers le 1er janvier) Dontu à Ld. (FariN) = jour: Hodo

3 semaines après Dontu (vers le 16 janvier) Lèlasi et LakiN (chasses) à Ld.

5 semaines après Lèlasi et LakiN à Ld. (vers le 3 mars) Kpah, chasses dans le Kaware.

Ou bien:

8 avril	:	Cimuw Ld
2 juin	:	KucontiN à Ld
3 juin	:	Asasa à Ld
12 juin	:	Akpema à Ld
4 juillet	:	Jojo tiki Piya Law Kaware
10 juillet	:	Jojo Susih'akpeN K.
11 juillet	:	Akpema Suwu K.
11 juillet	:	Cicaw lubiyè (luttes à Cicaw) K
12 juillet	:	HasiyaDè K.
30 juillet	:	Sètina Kiyèna K.

Nja Lɛytʊ wayı kaakıŋ lutozo ɖeyiɖeyi, ɛzı (Lutozo fenay tɛ kaakıŋ 30 wiye) lɛ, palakı Cɔdzɔ Lɛytʊ. Puwiye ke Somiye.

Cɔdzɔ Lɛytʊ tɛ kaakʊkısıŋıyɛ, ɛzı (Nakʊ fenay tɛ kaakıŋ 10 wiye mbʊyo) lɛ, palakı Kpelay sıwʊ tɛ sɔnzı; puwiye kɛ Kemeya.

Kpelay sıwʊ wayı kaakıŋ lutozo, ɛzı (Nakʊ fenay tɛ kaakıŋ 18 wiye mbʊyo) lɛ, palakı sɔnzı nzı payay se Ɓɔɖɛ hayʊ yɔ. Puwiye kɛ Somiye.

Ɓɔɖɛ hayʊ wayı kpıtaŋ nasılɛ, ɛzı (Hiw fenay tɛ kaakʊ 1 wiye) lɛ Farındemba tɔkı Kıyɛɛna. Puwiye kɛ Hodo.

Kpıtaŋ natozo wayı, ɛzı (Hiw fenay tɛ kaakıŋ 17 wiye) lɛ, palakı Tahawu yaa kaakʊ ŋgʊ posuzuu Kamʊw yɔ. Lamaɖısı lɛ, puwiye kɛ Mazay.

Kaakıŋ loɖo wayı, ɛzı (Hiw fenay tɛ kaakıŋ 23 wiye) lɛ Kimeɖidaamba makı Kamʊw. Puwiye kɛ Mazay.

Kaakıŋ loɖo wayı ɖɔɖɔ lɛ, (Hiw fenay tɛ kaakıŋ 29 wiye) pıgɛ Farıŋ Kamʊw. Puwiye kɛ Cila.

Kaakʊkısıŋıyɛ kagbanzı wayı lɛ, (Hiw nɛ Kʊɖumay fenay tɛ kaakıŋ 30 wiye yaa Hiw Ne Naale fenay tɛ kaakıŋ 5 wiye) pıgɛ Lamaɖısı Saŋayıŋ, nɛ Tama (yaa Alewâ cowʊ) pewiye.

Kpıtaŋ nasitozo wayı lɛ, (ɛzı Kolay fenay tɛ kaakʊ 1 wiye) Lamaɖısımba lakı Ɓɔɔnıtʊ tɛ sɔnzı. Farındɛ yaa Lamaɖısı lɛ, puwiye kɛ Hodo.

Kaakıŋ hiw nɛ nanʊwa wayı (ɛzı Kolay fenay tɛ kaakıŋ 16 wiye) lɛ, pıgɛ Lamaɖısımba tɛ Lelaa (Lelasi) nɛ Lakıŋ kaakʊ.

Kpıtaŋ lʊbɛ wayı lɛ, (ɛzı Tozo fenay tɛ kaakıŋ 3 wiye mbʊyɔ) pıgɛ Kpay (Lakıŋ) Kaweɖemba dɛ.

Yaa ɖılɛyzʊʊ matʊ kɔyɔ, pıwɛwʊ ɛzʊno:

Naza fenay 08	:	Cımʊw	Lamaɖısı (Faɖiŋ)
Loɖo fenay 02	:	Kucondiŋ	Lamaɖısı (Faɖiŋ)
Loɖo fenay 03	:	Asasay	Lamaɖısı (Faɖiŋ)
Loɖo fenay 12	:	Akpema	Lamaɖısı (Faɖiŋ)
Lʊbɛ fenay 04	:	Cɔdzɔ tiki Piya-Law	Kabıyɛ (Kawɛɖɛ)
Lʊbɛ fenay 10	:	Cɔdzɔ suzʊʊ akpenu	Kabıyɛ (Kawɛɖɛ)
Lʊbɛ fenay 11	:	Akpema sʊwʊ	Kabıyɛ (Kawɛɖɛ)
Lʊbɛ fenay 11	:	Cıcaw lʊbıyɛ/ɛvalaa	Kabıyɛ (Kawɛɖɛ)
Lʊbɛ fenay 12	:	Hasi yabu	Kabıyɛ (Kawɛɖɛ)
Lʊbɛ fenay 30	:	Setinaa kıyɛɛna	Kabıyɛ (Kawɛɖɛ)

2 août	:	Lasa nè CaDè ba Kiyèna K.
5 août	:	Fèyiwdaa nè Lawdaa ba Kiyèna K.
10 août	:	Kandaa Kiyèna K.
13 août	:	HoluN Kiyèna
21 août	:	Sawùah Ld.
22 août	:	Nja kòhtu Ld.
30 août	:	Coco kòhtu Ld.
10 septembre	:	Kpela Ld.
18 septembre	:	DoDè hayu Ld
1 octobre	:	FariN Kiyèna Ld.
17 octobre	:	Annonce de Kamuw Ld.
23 octobre	:	Kimeridaa Kamuw Ld.
29 octobre	:	FariN Kamuw Ld.
30 novembre	:	SaNkayiN Ld.
1 janvier	:	Dontu Ld.
16 janvier	:	Lèlasi et chasses à Ld
3 mars	:	Chasses dans le k.

Comme ce calendrier nous le montre, c'est aussi à partir des semailles que débute le calendrier liturgique et des travaux champêtres. Ainsi, dans le respect des Kabrè et de leur pensée, il ne serait pas normal de commencer l'année au 1 janvier; notre premier mois de l'année doit être Domah: avril.

Lutozo fenaɣ 02	:	Laza nɛ Caɖɛ kıyɛɛna	Kabıyɛ (Kawɛɖɛ)
Lutozo fenaɣ 05	:	Fɛyʊwdaa nɛ Lawdaa kıyɛɛna	Kabıyɛ (Kawɛɖɛ)
Lutozo fenaɣ 10	:	Landaa kıyɛɛna	Kabıyɛ (Kawɛɖɛ)
Lutozo fenaɣ 13	:	Hulʊŋ kıyɛɛna	Kabıyɛ (Kawɛɖɛ)
Lutozo fenaɣ 21	:	Sawilaɣ	Lamaɖısı (Faɖıŋ)
Lutozo fenaɣ 22	:	Nja lɛɣtʊ	Lamaɖısı (Faɖıŋ)
Lutozo fenaɣ 30	:	Codzo lɛɣtʊ	Lamaɖısı (Faɖıŋ)
Nakʊ fenaɣ 10	:	Kpelaɣ sıwʊ	Lamaɖısı (Faɖıŋ)
Nakʊ fenaɣ 18	:	Ɖoɖe hayʊ	Lamaɖısı (Faɖıŋ)
Hiw fenaɣ 01	:	Faɖıŋ kıyɛɛna	Lamaɖısı (Faɖıŋ)
Hiw fenaɣ 17	:	Posuzuu kamʊw	Lamaɖısı (Faɖıŋ)
Hiw fenaɣ 23	:	Kimeɖidaa kamʊw	Lamaɖısı (Faɖıŋ)
Hiw fenaɣ 29	:	Farıŋ kamʊw	Lamaɖısı (Faɖıŋ)
Hiw & Kuɖumaɣ 30	:	Saŋayıŋ	Lamaɖısı (Faɖıŋ)
Kolaɣ fenaɣ 01	:	Ɖoonıtʊ	Lamaɖısı (Faɖıŋ)
Kolaɣ fenaɣ 16	:	Lelasi nɛ Lakin	Lamaɖısı (Faɖıŋ)
Tozo fenaɣ 03	:	Lakıŋ	Kabıyɛ (Kaweɖe)

Ɛzı takayaɣ wılʊʊ lɛlɛyɔ yɔ, ɖıbızʊʊ ɖına se ɖomaɣ tɛŋ faı pʊcɔ pabazı kasandʊ nɛ hayım tʊma labʊ. Kabıyɛdʊ tɛ nawʊ daa lɛ, pıfɛı ɖew se pabazı pınaɣ Kɔlaɣ fenaɣ tɛ kɔnɔ kaakʊ wiye: Kabıyɛdʊ pazʊʊ ɛbınaɣ nɛ tʊmıyɛ kana, mbʊpʊyɔɔ ɛbınaɣ pazʊʊ ɖomaɣ yɔɔ; fenaɣ ŋga Anasayı yaɣ se Avril yɔ.

Kinship Terms

Introduction

The Kabiye system of kinship terms is relatively complex. This extended family system is very important to the Kabiye and it plays a greater role in their social and economic relationships than our system does in American society.

There are three charts here: the first one contains the basic terms used when a man speaks (Chart 1A is the man's own family; Chart 1B is his wife's family), the second those used when a woman speaks (those terms which are the same irrespective of whether the speaker is male or female are omitted), and the third shows those terms used in families where there are additional wives.

Note that the main chart goes up to the grandparents' generation and down to the grandchildrens' generation from the label EGO (self). The most important terms are those nearest EGO and are those which should be learned first, like those for 'father,' 'mother,' 'elder sister,' 'elder brother,' 'younger sibling,' 'husband,' 'wife.'

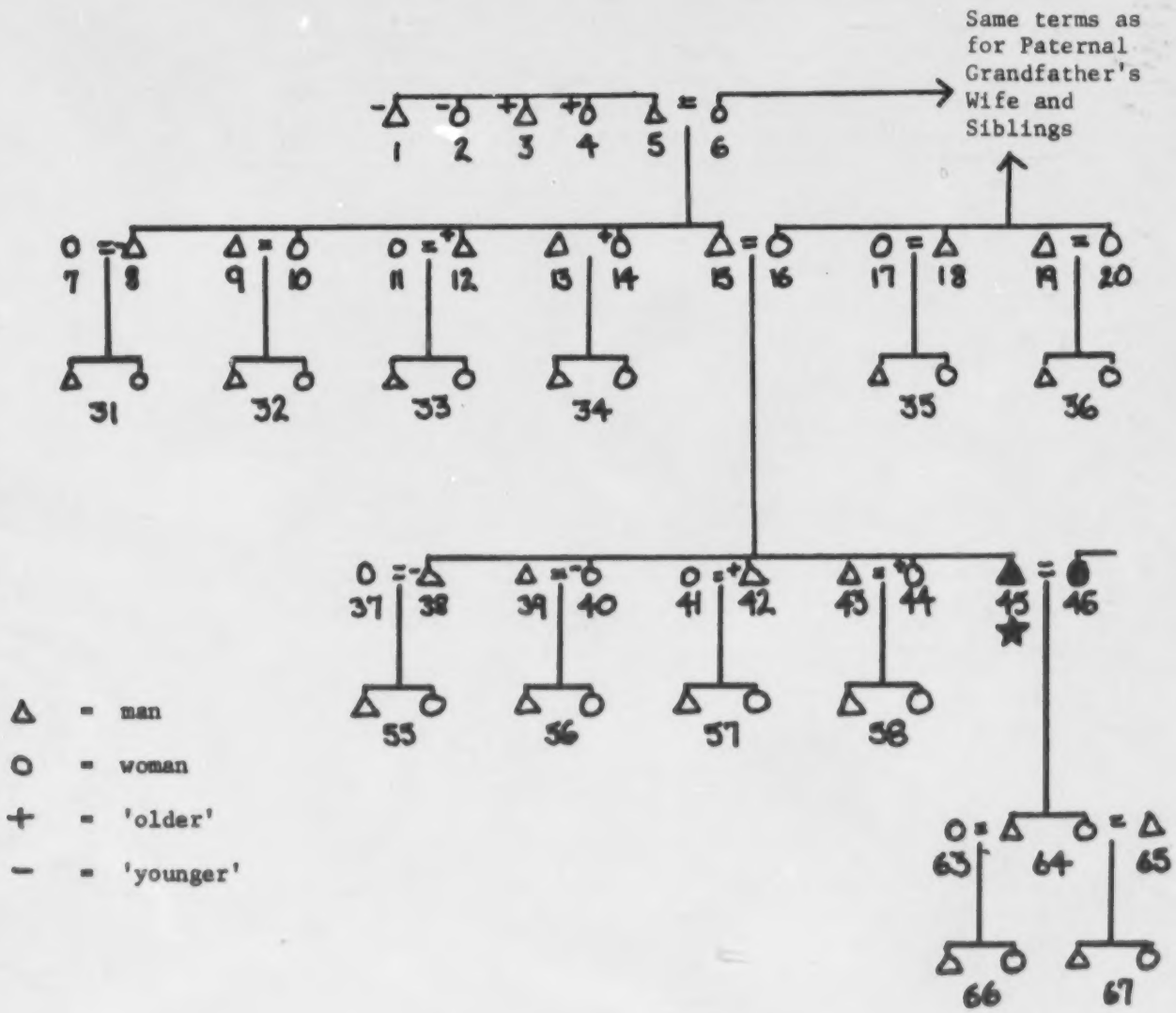
NOTES

1. Two extremely important competing cultural principles in Kabiye society are those of age and kinship status. In general, 'age' refers to one's age reckoned according to the date of passage through ɛvalaa (for males) or akpema (for females). 'Kinship status' refers to one's place in the kinship network and the rights and obligations pertaining thereto.

2. If a man dies, his younger brother may take that man's wife as his own, although he is not obliged to. But an older brother is prohibited from doing so and may be prosecuted under traditional law if he engages in a sexual liaison with the deceased brother's wife. Looking at the kinship chart, you will see how these rights and obligations relate to the kin terms used by the wife. Mambandza refers to both 'father-in-law' and to 'husband's elder brother' while mawalu refers to both 'husband' and 'husband's younger brother.' After her husband dies a woman may marry someone called mawalu but not someone called mambandza. This practice is called the junior levirate and is similar to the practice of the Old Testament Jews.

3. Kinship seniority is also evident in the relationship between the wife and her husband's siblings. The husband's elder brother, elder sister and younger brother in general are more powerful than the wife, but the husband's younger sister is less powerful. The first three may give orders to the wife, but the wife may give orders to the fourth. Among the males the younger brother may physically discipline the wife, but the older brother may not. Note that the term for 'husband's younger brother' and 'husband' are the same. The term for a woman's husband's younger sister is the same as for her own younger sibling. The terms for a woman's husband's older sister and for her mother-in-law are also the same.

You may wish to review the materials and activities of Special Lesson Three in the Communication and Culture Handbook before proceeding with this section.


Same terms as for Paternal Grandfather's Wife and Siblings
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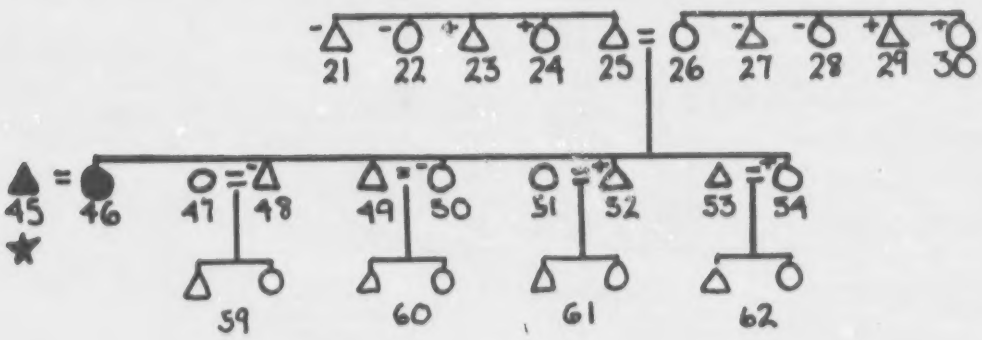
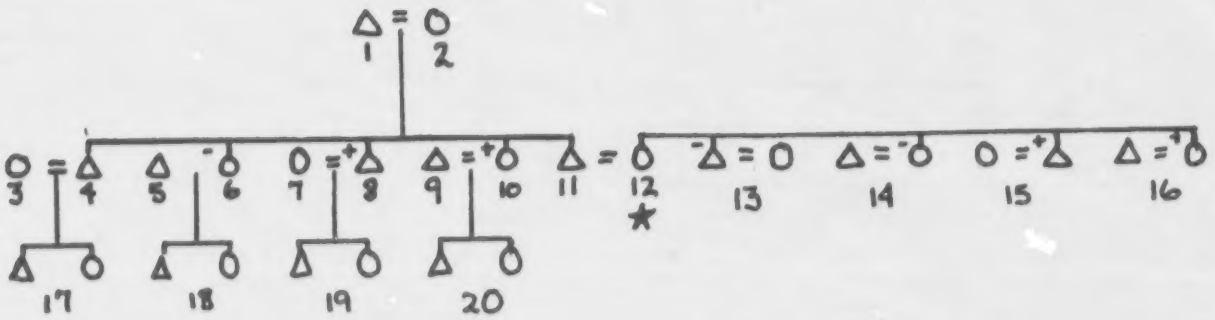
△ = man
○ = woman
+ = 'older'
− = 'younger'



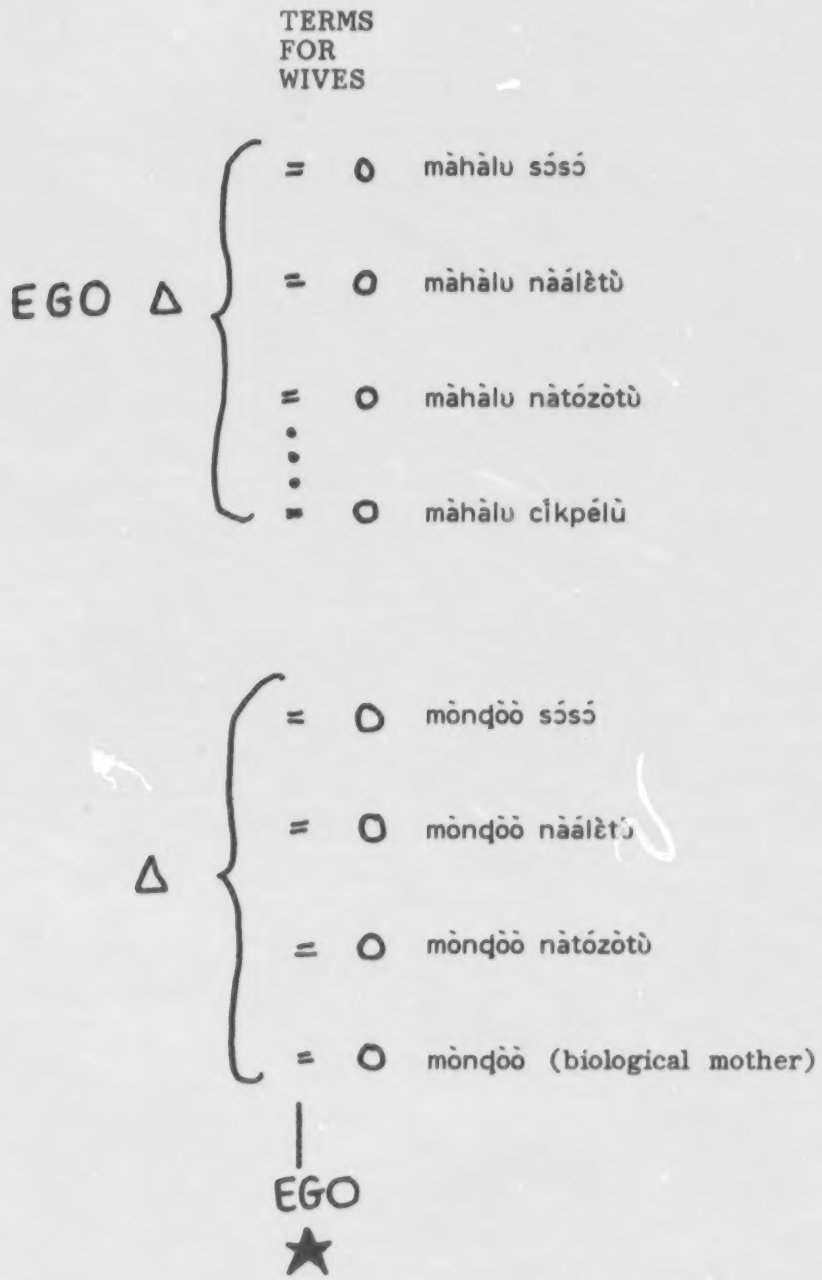
1. mɔncɔzɔ cikpelu
2. meneze cikpelu
3. mɔncɔzo sɔsɔ
4. meneze sɔsɔ
5. mɔncɔzɔ
6. meneze
7. manɖalu halu
8. manɖalu
9. mɔŋgɔɔ walu
10. mɔŋgɔɔ
11. meneze
12. mɔneɔzɔ
13. mɔncɔzɔ
14. meneze
15. mandzaa
16. mɔnɖɔɔ
17. menɛŋ
18. mègbèlè
19. mègbèlé
20. menɛŋ
21. mɛɛti cikpalu
22. mɛɛti newu
23. mɛɛtɪ sɔsɔ
24. mɛɛtɪ kɔɔ
25. mɛɛtɪ
26. mɛyɪsɔ
27. mɛyɪso newu
28. mɛyɪso cikpelu
29. mɛyɪso ɖalu
30. mɛyɪso sɔsɔ
31. mɛnɖɛdu
32. mɛnɖɛdu
33. mɛnɖɛdu
34. mɛnɖɛdu
35. mɛnɖɛdu
36. menɖɛdu
37. mowolu
38. menewu
39. mɛɛtɪ
40. menewu
41. mɛndɪɪɖa
42. manɖalu
43. mɛɛtɪ
44. mɔŋgɔɔ
45. EGO
46. mahalu
47. maalɛyɪ
48. maalɛyɪ
49. maalɛyɪ
50. maalɛyɪ
51. ɔ
52. mɛɛtɪ
53. ɔ
54. mɛyɪsɔ
55. mɛnzɛɪ
56. mɛnzɛɪ
57. mɛnɛwu
58. mɛnɛwu
59. maalɛyɪ
60. maalɛyɪ
61. menewu
62. menewu
63. mowolu
64. mɔmbua (before puberty) mambiyalu mɛmbɛlɔ (after puberty)
65. mɛɛtɪ
66. mɛnzɛɪ
67. mɛnzɛɪ

WOMEN'S TERMS



1. mambandza
2. mawaŋ
3. mɛndɪɪqa
4. mawalʊ
5. mendɪɪqa
6. menewu
7. moŋgɔɔ
8. màmbándzà
9. màmbandza
10. mawaŋ
11. màwàlʊ́
12. EGO
13. mɛndɪɪqa
14. mɛndiiqa
15. moŋgɔɔ
16. manqalʊ
17. menewu*
18. menewu
19. menewu
20. menewu

*menewu if younger than EGO
manqalʊ (m.) or moŋgɔɔ (f.) if older than EGO


TERMS
FOR
WIVES
EGO
= O màhàlu sɔ́sɔ́
= O màhàlu nàálètù
= O màhàlu nàtózòtù
= O màhàlu cǐkpélù
= O mònɖòò sɔ́sɔ́
= O mònɖòò nàálètù
= O mònɖòò nàtózòtù
= O mònɖòò (biological mother)
EGO

ɛ̃valaa*

(Literal Translation)

ɛ̃valaa comes once year in white man month seven one in it is. Boy come and he get years like ten and eight like that then he reach initiation. What they call that initiation, and they initiate person then what he do?

'Tɔɔzʊʊ' is twice in: they bore child and he get months eight or nine like that then they start him porridge give, that they call that 'tɔɔzʊʊ' (feeding); also then man child get like years ten and eight or ten and nine like that then they do him ceremony some; ceremony that it in they give him food which he not before eat some day he see, food that they call that meat. Meat that it first eating they call that toozʊʊ: Feeding this we talk book in here.

Like we already said, they born boy then they call him that child even it it come it reach moment that he get years ten and eight like that and they 'feed him' then before they leave him call that child. It leave persons those they not grow fast they can get like years twenty and one like that before they feed them. Lands have their feeding moment different different, others in then they feed with years twenty and one it is.

*Written by Essogoye Jassor

ɛvalaa

ɛvalaa kɔŋ kuɖumam pɪnaɣ daa anasayɪ fenaɣ lubɛ nga daa kana. Abalu pua kɔŋ nɛ kamu pɪnzɪ ɛzɪ hiw nɛ lutozo mbuyo lɛ kadala tɔɔzuu. ɛbɛ payaɣ se tɔɔzuu, nɛ pɔdɔɔzuu ɛyu lɛ ebe elakɪ?

'Tɔɔzuu' wɛ nabulɛ daa; palulɔɔ pua nɛ kamu fenasi lutozo yaa naku mbuyɔ lɛ pabazuu kɛ mutu cɛluu, mbu payaɣ se 'tɔɔzuu;' ɖɔɖɔ lɛ abalu pua muwu ɛzɪ pɪnzɪ hiw nɛ lutozo yaa hiw nɛ naku mbuyɔ lɛ palakɪ kɛ sɔnzi nasɪyɪ; sɔnzi nzɪ sɪdaa pɛcɛluuɪ tɔɔnaɣ nga ɛdaa tɔɔ wiɖi ɛna yɔ, tɔɔnaɣ nga payaɣ se haɣ nandu. Nandu nɔ́u tukadzalaɣ tɔɔwu payaɣ se 'tɔɔzuu;' tɔɔzuu punɪyɔ ɖɪyɔɔduu takayaɣ daa cɪna.

ɛzɪ ɖɪɪtɛm yɔɔduu yɔ, palulɔɔ pua eveleya lɛ payaɣ kɛ se pua halɪ pukɔɔ pɪsɪna alawatu ndu ɛmu pɪnzɪ ɛzɪ hiw nɛ lutozo mbuyɔ nɛ potɔɔzɪɪ le puco peyelei yawu se pua. Pɪtɛ ɛyaa mba paabayluu ɖasam yɔ pabɪzuu pamu ɛzɪ pɪnzɪ nɛɛlɛ nɛ kuɖumaɣ mbuyɔ puco pɔtɔɔzɪwɛ. Adzeyɛ wɛna adɛ tɔɔzuu alawatu ndɪndɪ; lɛɛna daa lɛ pɔdɔɔzuuna pɪnzɪ nɛɛlɛ nɛ kuɖumaɣ kana.

Man child get that years those then his uncle buy him dog. That dog man child take go ahoye on and he and his friends others and those they had already them feeding they kill and they eat. Dog that it's eating they call that feeding, it under that that day that person he newly dog eating.

They feed person and it finish then they not him call that child; now they call him that 'ɛvalu' it leave and those they fed them all like that they they call that 'ɛvalaa.' It be that we know also that ɛvalaa those they are like that difference exist their middle in: liyaa exist, kpaɖaa exist it add to others also they they call tenɖaa.

Person eat dog like that and he finish then it be that he wrestle his first wrestling year that it in, then it remain him years two that he wrestle before he come out ɛvalaa in, or before he complete. It show that person become ɛvalu then he eat dog years three; that moment then he has dogs three that he take go up 'ahoye' on it leave and third year in then he complete his dog and he complete also wrestling.

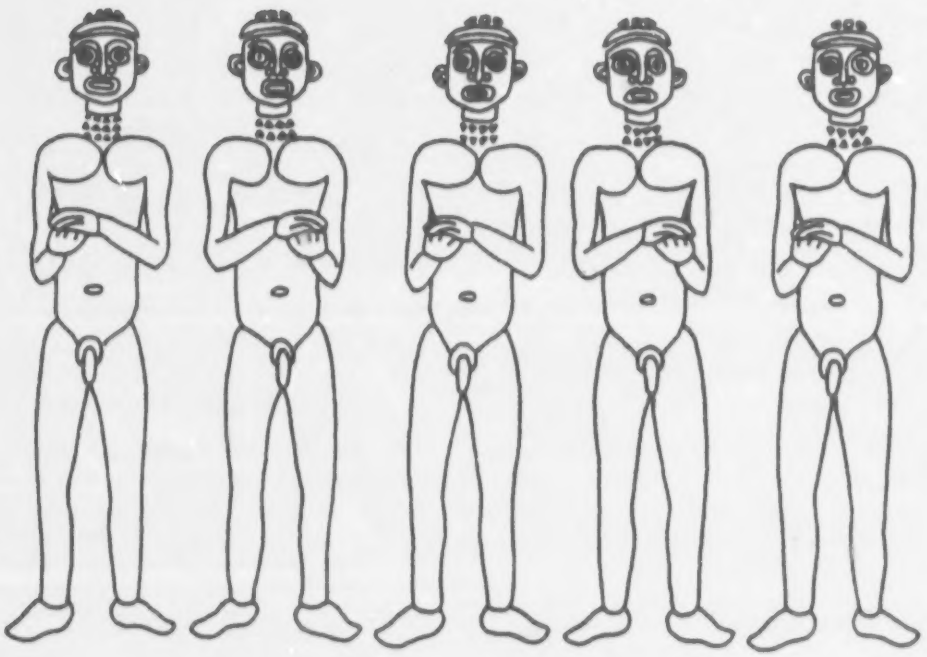
Abalu pua muwu pıdɛ pınzı nzı lɛ eegbele yabıı hay. Hay nga abalu pua wokina 'ahoye yɔɔ' nɛ ɛ nɛ ɛdabalaa lalaa, nɛ mba paatɛmawɛ tɔɔzuu yɔ pɔku kɛ nɛ pɔtɔɔ. Hay nga kɔdɔɔwu payay se tɔɔzuu pudɔbu se puwiye pıdɛ ɛyu ɛnu ɛqay hay tɔɔwu.

Pɔdɔɔzuu ɛyu nɛ pıtɛ lɛ paatasuuı yawu se pua; lɛlɛyɔ payayı se 'ɛvalu' piyele nɛ mba pɔdɔɔzawɛ paı mbuyɔ yɔ mba payay se 'ɛvalaa.' Pıwɛɛ se ɟıtılı ɖɔɖɔ se ɛvalaa mba pɛwɛwu mbuyɔ tayu wɛ peheku daa: lıyaa wɛ, kpaɖaa wɛ, pıtasına lalaa ɖɔɖɔ, mba payay se tɛnɖaa yɔ.

ξyu tɔkı hay mbuyɔ nɛ ɛtɛ lɛ, pıwɛɛ sɛ ɛlu ɛdɛ kadzalay luɣyɛ pınay nga kadaa, ele pıgazaı pınzı nasılɛ se ɛlu puɔ ɛlı ɛvalaa daa, yaa puɔ ɛtɛzı. Pıwılʊu se ɛyu pısuu ɛvalu lɛ ɛdɔkı hay pınzı nasıtozo; pıdɛ alawatu le ɛwɛna hasi nasıtozo se egbayna 'ahoye' yɔɔ, piyele nɛ tozo pınay daa lɛ ɛtɛzı ɛhay nɛ ɛtɛzı ɖɔɖɔ luɣyɛ.

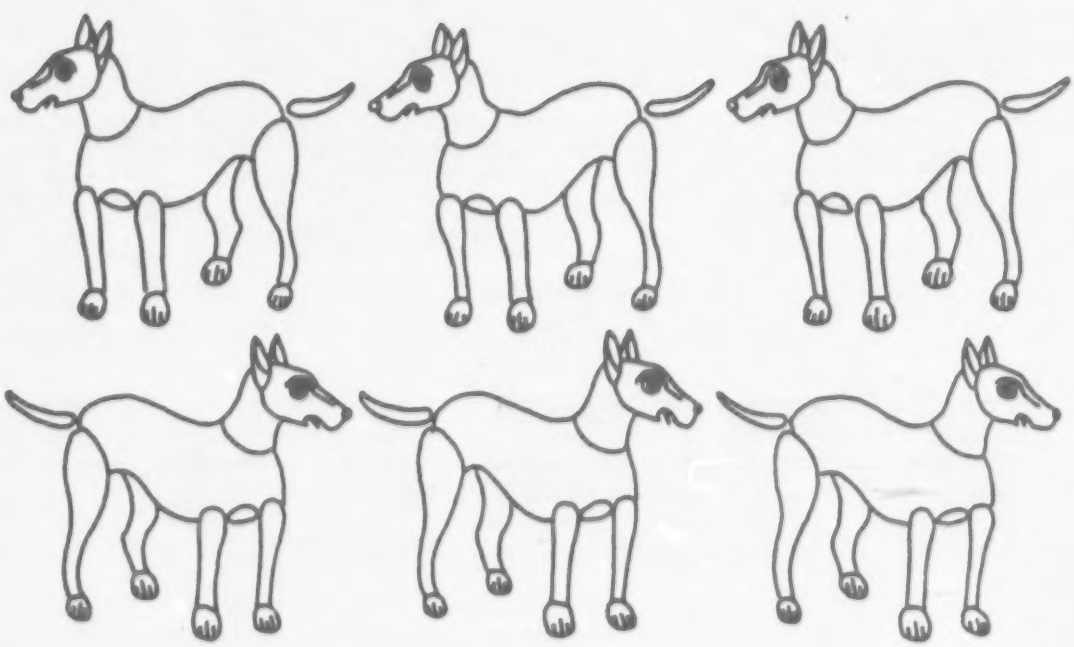
Person complete wrestling then it show that the one that he grow that he can he take wife and he exist himself on it under that he can frighten himself on.

We can we say that play which they do before feeding is interesting it is wrestling it finish wrestling also they call that εvalaa it under that εvalaa wrestle. 'ξvalaa' is that they feed manchild (boy) who he get years ten and eight; feeding that it in then he eat dog meat and he do feeding ceremonies all all. They feed him and it finish then, he is that he wrestle and he show that he is young man.



ξyu tezuu luɣyɛ lɛ pɪwɪluu se pudu ɛnu ɛbaɣla se ɛbɪzuu ɛkpaɣ halu nɛ ɛwɛɛ ɛdɪyɔɔ, pudobu se ɛbɪzuu ɛñazɪ ɛdɪyɔɔ.

Ðɪbɪzuu ɖɪyɔɔdɪ se aleeya wena palakɪ pucɔ tɔɔzuu wɛ sɔzuŋ yɔ ana kɛna luɣyɛ pɪtɛ luɣyɛ ɖɔɖɔ payaɣ se ɛvalaa, pudɔbu se ɛvalaa lukɪna. 'ξvalaa' kɛna se pɔdɔɔzuu abalu pua nga kamu pɪnzɪ hiw nɛ lutozo yo; tɔɔzuu mbu pudaa lɛ ɛdokɪ haɣ nandu nɛ ɛla toozuu tɛ sɔnzɪ tɪŋɛ paɪ. Pɔdɔɔzuuɪ nɛ pɪtɛ lɛ, ɛwɛɛ se ɛlukɪ nɛ ɛwɪlɪ se ɛgɛ abalu pua tovonum.



ξvalaa

(Summary Translation)

ξvalaa is held once every year during the seventh month of the calendar year. A boy is ripe for initiation when he attains the age of eighteen. What is ɛvalaa? After initiation what does one do?

The word 'tɔɔzʊʊ' has two different meanings. The first meaning is, 'feed a child who is beginning to eat solid food,' that is to say a child of eight or nine months. The other meaning concerns male teenagers about eighteen years old. At this age the teenager has to undergo certain rites and during one of these rites, he is given something he has never tasted before to eat and this is dog meat. The first time of eating this meat is what is termed 'feeding,' the second meaning of the word 'tɔɔzʊʊ,' and this is what we are concerned with here.

A boy is always called a child until he attains the age of eighteen when he undergoes initiation ceremonies. However those people who grow slowly undergo these ceremonies at later dates, at about twenty or even twenty one. Some cantons have different age targets for initiating their young men; in some areas, for example, the accepted age for initiating young men is twenty-one.

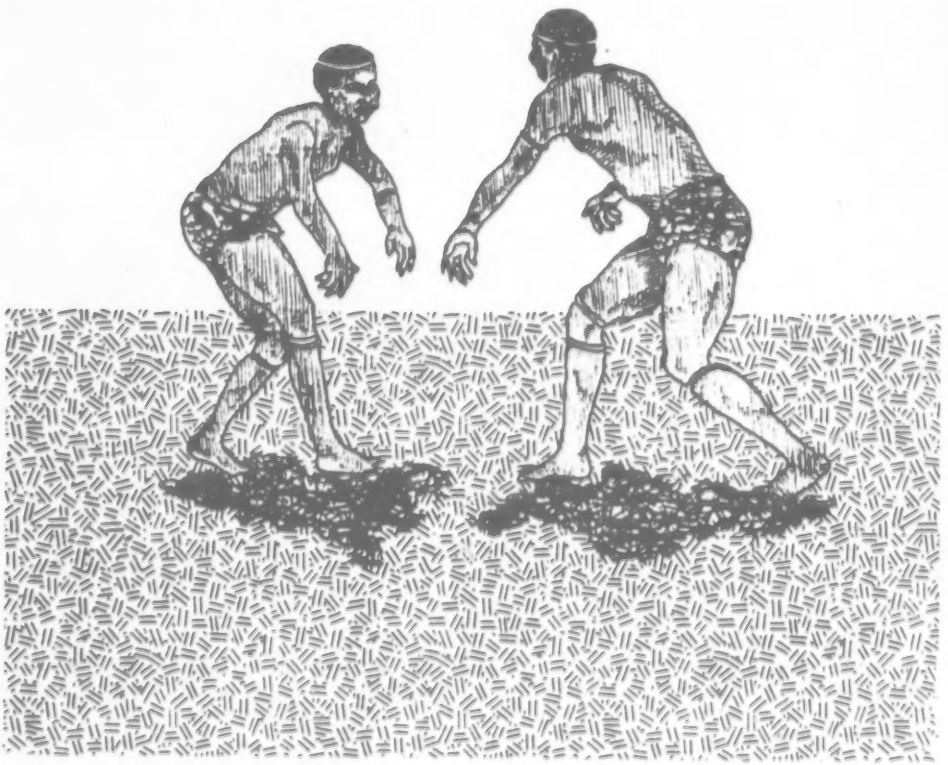
At the prescribed age, the young man is given a dog by his uncle. This dog would be taken to the initiation center called 'ahoye yɔɔ' and there he and his age group members together with those who had been initiated the previous years would kill (each person kills his own dog) it, then cook the meat and eat it there. It is the eating of this dog that is called 'tɔɔzʊʊ' or feeding, because the teenager involved has never tasted this meat before.

After a teenager has eaten dog meat, he is no longer called a child, but known now as 'ɛvalʊ'; all those who underwent this ceremony (the previous year or the year before) are called 'ɛvalaa' since 'ɛvalaa' is the plural of ɛvalʊ. We should know that there is class distinction among these ɛvalaa: there are those called liyaa, those called kpaɖaa, and there is also a third group called tɛnɖaa.

After eating dog, the teenager is obliged to take an active part in wrestling for the first time in his life, and after this he would wrestle for two more years before he moves out of the group of ɛvalu. This means also that this young man would have to eat dog meat for three years and during this time he has to kill at least three dogs on the 'ahoye.' He would eat his last dog the third year after his initiation, and wrestle for the last time.

As one completes his final year of wrestling, he is considered mature and he can choose to have a wife and live on his own, since he has proved by his wrestling that he can defend himself.

Wrestling is the sport which culminates the initiation ceremony, and this wrestling is what is called ɛvalaa in Kabiye, since it is these young men (ɛvalaa) who wrestle. ɛvalaa is the initiation of boys who are eighteen, during the ceremonies they would have to eat dog meat and partake in all required activities. After the initiation proper, they would have to wrestle in order to show their physical strength and to demonstrate that they are really tough.



Akpema*

(Literal Translation)

Man children grow and they initiate them and they wrestle then, they not leave women children for nothing; ceremonies that they show that woman child grow, she reach marrying. Ceremonies that they call that kpezuu. They initiate women children year in once also like they initiate men children ɛvalaa on.

Woman child reach like years nine or ten it take it go ten and three like then they come they ask her on her father and her mother their side and they start her dowrying. Woman child that she come she get years ten and seven like that then she reach initiating. Towns others in then they leave girls like that they get years like ten and nine like that (there then they made girls proper) before they initiate them. They initiate a girl then they call her that akpenu. Akpema are girls who they have initiated them.

*Written by Essogoye Jassor

Akpema

Abalu pia paylυυ nɛ pɔtɔɔzυυsɪ nɛ sɪlυkɪ lɛ, paayeki halu pia yem; palakɪsɪ sɔnzɪ nasɪyɪ: sɔnzɪ nzɪ sɪwɪlυυna se halu pia paylaa, sɪdala walυυ. Sɔnzɪ nzɪ payay se Kpezuu. Pegbezuu halu pia pɪnay daa kυɖumam ɖɔɖɔ ɛzɪ pɔdɔɔzυυ abalu pia ɛvalaa yɔɔ yɔ.

Halu pυa talυυ ɛzɪ pɪnzɪ naku yaa hiw pɪkpay piwolo hiw ne natozo mbuyɔ lɛ, pɔkɔɔ pɔbɔːɪ kɔyɔɔ kadzaa nɛ koɖoo pɔdzɔlɔ nɛ pabazɪ kosuwu. Halu pυa ŋga kɔgɔŋ kamu ɛzɪ pɪnzɪ hiw nɛ lubɛ mbuyɔ lɛ kadala kpezuu. Adzɛyɛ lɛɛna daa lɛ peyeki pɛlaa mbu pamu pɪnzɪ ɛzɪ hiw nɛ naku mbuyɔ (ɖɪnɛ lɛ palaba pɛlaa siŋŋ siŋŋ) pυcɔ pekpeziwe. Pegbezuu pɛlɔ lɛ payaaɪ se 'akpenu.' Akpema kɛna pɛlaa mba pegbezawɛ yɔ.

We have seen that year month seventh in like that Kabiye land is joy on it is. It's moment this that they initiate girls. Moment this it in like that you see akpenu you recognize her at once. First then Kabiye custom ask that akpenu she not wear cloth akpenu she not wear dress; she wear beads it is her waist in or thread woven one or small panties it leave and she catch her breasts with scarf; or sometimes she leave her breasts like that. It add then they shave akpenu hair all; that back then akpenu put her on 'tolim' (powder) it leave she walk then she hold 'ɖooka' (walking stick) her hand in. Initiation in then they make for akpenu marks which they call that 'akpe-cacasi.' Marks these they not big but girls who they not have skin good one their marks make wound: there girls those their marks show.

Ceremonies those their in also then they put akpema room and they live there days small before they come out room that it in.

Akpema ceremonies big one is kamaɣ climbing. Kamaɣ day then custom demand that akpenu she climb kamaɣ. Kamaɣ climbing is ceremony which it show that akpenu not know yet man. Akpema who they can they climb kamaɣ and they can they sit rock on those are girls who they not know men, or they not spoil yet. Girl she go she climb kamaɣ and she sit rock on if, it show also that her parents held her well. Akpenu come from kamaɣ and she return house then path exist that now she can she go home her house. Girl reach initiating then it show that she reach marrying, it leave initiating (the ceremonies) finish first before she can she go home her husband house.

Ðınaa se pınaɣ fenaɣ lubɛ ñıŋga daa mbuyo Kabıyɛ ɛdzaqɛ wɛwu pɛyɛɛ yɔɔ kana. Pıdɛ alawatu tuna pegbezuu pɛlaa. Alawatu tunıyɔ tudaa mbuyɔ nna akpenu yɔ nqiɣzuunai kpaagba. Kadalaɣ lɛ Kabıyɛ sɔnzı pɔzuu se akpenu ɛdaatɔɔlı pısaw, akpenu eesuwu toko; ɛtɔɔluu kidzisi kana ɛtınaɣ daa yaa pısatu kululutu yaa tɔbutɔı piyele nɛ ɛkpa ɛhıla nɛ kɛtɛka; yaa nabuyu daa kɔyɔ eyeki ɛhıla mbu. Pitasi lɛ pɔhuŋ akpenu ñɔsı mɛlɛ mɛlɛ; tutu wayı lɛ akpenu quwu ɛyɔɔ tɔlım piyele ɛqɔŋ lɛ ɛqɔkuu qooka enesi dɛɛ. Kpezuu daa lɛ pɛhɛwu akpenu cacası nzı payaɣ se akpe-cacası yɔ. Cacası sınıyɔ sııbaɣluu pıtɛ pɛlaa mba pɛfɛına tomnaɣ kıbaŋga yɔ pacacası lakı heŋ: peeqe pɛlaa mba pacacası nawu.

Sɔnzı nzı sıdaa qɔqɔ lɛ pɔsuzuu akpema qaŋ nɛ pewee peeqe kaakıŋ cabı pucɔ pɛlıı qaŋ ŋgu kudaa.

Akpema sɔnzı sɔɔɔsı kɛna kamaɣ kpawu. Kamaɣ wiye lɛ sɔnzı pɔzuu se akpenu ɛkpa kamaɣ. Kamaɣ kpawu kɛna sɔnzı nzı sıwıluu se akpenu tɛtılıda abalu. Akpema mba pabızuu pakpa kamaɣ nɛ pabızı pacaɣ pıyɛ yɔɔ yɔ mba kɛna pɛlaa mba paasıŋ abalaa, yaa padawaakıda yɔ. Pɛlɔ ewoba ɛkpa kamaɣ nɛ ɛcaɣ pıyɛ yɔɔ koyo, pıwıluu qɔqɔ se ɛñıma qɔkaı camıyɛ. Akpenu lıwuna kamaɣ nɛ ɛpısı ɛkɔɔ qıya lɛ numaw wɛɛ se lɛlɛyɔ ɛbızuu ekpe ɛdɛ. Pɛlɔ taluu kpezuu lɛ pıwıluu se ɛtala waluu, piyele kpezuu sɔnzı tɛŋ faı pucɔ ɛbızı ekpe ɛwalu dɛ.

Akpema

(Summary Translation)

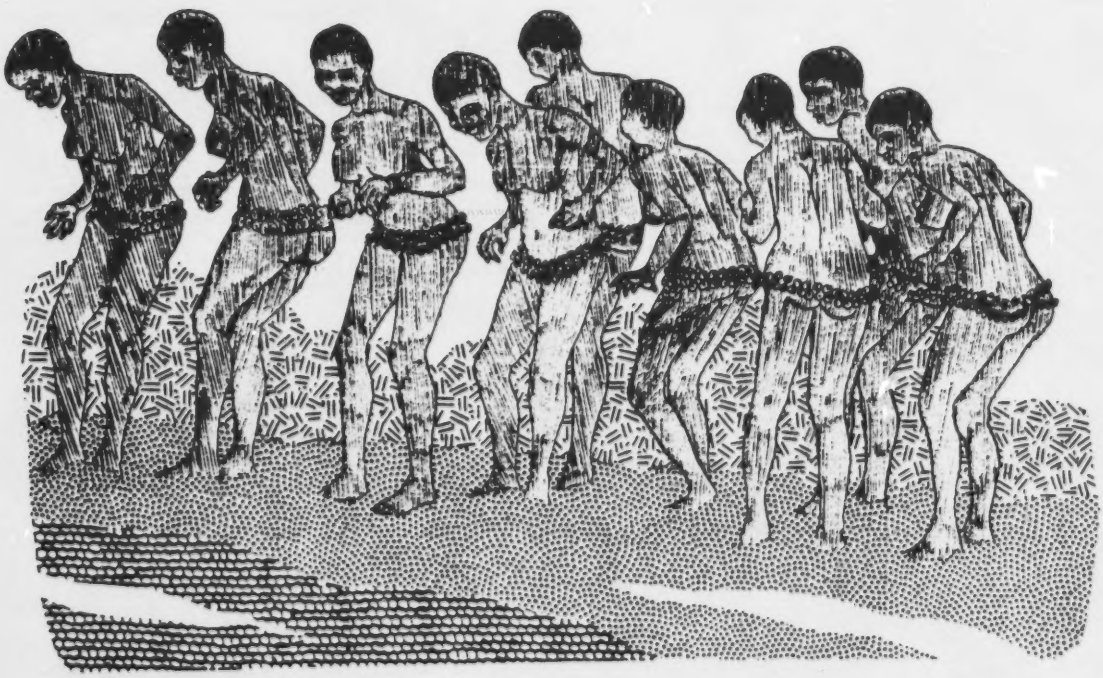
When boys grow up into young men; when they are initiated into manhood and the appropriate ceremonies are organized for them, they wrestle; but girls also have ceremonies which usher them into womanhood. Certain ceremonies are organized for them, too, and this is what is known as kpezuu. Girls are initiated once a year just as they do for boys at the time of ɛvalaa.

A girl is betrothed at an age between nine and thirteen, and the offering of dowry starts soon afterwards. When that little girl attains the age of seventeen, she is ripe for initiation. In some towns, however, girls are allowed to become nineteen (they have grown into full-fledged young women by then) before they are initiated. After a girl is initiated, she is called 'akpenu.' Akpema is the plural of akpenu.

We know that in the seventh month of the year, the Kabiye have several celebrations and this is the time when girls are initiated. During this month, anybody can recognize an 'akpenu' from her clothing. According to tradition, an 'akpenu' does not have to wear clothes, she only wears specially designed beads or threads that are specially woven for that occasion, or small panties; and at times she uses a scarf to hold her breasts. Akpenu's head is also clean shaven; she applies a kind of traditional powder over her body, and then she goes about with some kind of walking stick made from dried guinea corn reeds called 'ɖooka.' Some marks are also made on an akpenu's cheek and these are known as 'akpe cacasi.' These are very thinly made and are hard to see except when the akpenu has sensitive skin whereby they might develop into scars.

A part of the ceremonies demands that akpema be locked up in a room for a number of days before they can come out of seclusion.

Among the ceremonies, one that is considered very sacred and very important is that which is called 'kamaɣ kpawu.' On the day of kamaɣ, an akpenu is requested by tradition to climb the hill and this hill-climbing is designed to demonstrate the virginity of an akpenu. Those akpenu who, after going through the preliminary ceremonies, can survive this hill-climbing are those girls who are said to be virgins. The actual rites consist of climbing the kamaɣ hill and then sitting on a sacred rock (each town or village has its own place of kamaɣ according to the history of the village) to show that the girl involved is a real virgin. A girl who climbs the kamaɣ hill and sits on the rock brings respect to both herself and her parents, because being a virgin means that the parents took the trouble to take care of their daughter. After the kamaɣ episode, when the akpenu returns home, she has every right to go to her 'rightful home,' that is to say, to her husband. A girl who attains the initiation age is a girl who is mature enough, according to custom, to get married. Marriage can only take place after she has gone through all the initiation ceremonies.



La Jeune Fille, L'Espouse et la Mere Dans La Societe Kabre*

Prélimi[illegible] et fiançailles

Précocité

Lorsque le garçon parvenait à l'âge d'être evalu, son père sondait son fils pour savoir sur quelle fille il a jeté son dévolu. Généralement, la fille est à peine âgée de 10 à 13 ans, tandis que le garçon dépasse 15. Dès que la demande de mariage a été faite, il fallait commencer à doter. Le père pauvre retardait le plus longtemps possible cette démarche. Un père aisé peut chercher deux fiancées à son fils. Il distancera la démarche et veillera à un décalage d'âge, afin que les deux filles ne soient pas accoutumées la même année, sinon les jalousies entre les deux familles seront vives.

Présentation et requête du mariage

Après avoir consulté son fils, le père se rendait auprès des parents de la fille. A cette dernière il remet un bracelet en métal. La fille reste entièrement libre d'accepter ou de refuser le bracelet: si elle le met à son bras c'est qu'elle est d'accord et les fiançailles sont terminées. Le père annoncera la décision de la fille par ces mots: "Man danen belo" (je vais la doter), autrement dit la fille t'accepte comme fiancé et dès cette année il faut commencer à la doter.

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*Source: Cridel, B., Centre d'Études de Sciences Humaines de la Region de la Kara, Documents Ethno-Sociologiques, Serie C, Fascicule II.

Kabɪyɛ Daa Pɛlo, Halu Nɛ Doyo

Suwu nɛ kono lakasɪ (tɪ ñoozuu)

Pɪdzatu (pua daa)

Abalu pua koŋ se kawɪza taluu toozuu lɛ, kadza cɔŋuu nɛ ɛna pua peleya nga ɛbɪyalu ɛnu ɛsɔɔlaa yɔ. Pɪtɪŋɛ daa le halu pua nga kɛwɛwuna pɪnzɪ ɛzɪ hiw yaa hiw nɛ natozo mbuyɔ piyele abalu pua wɛwuna ɛzɪ pɪnzɪ hiw nɛ nanuwa nɛ pɪɖɛɛ. Pɔbɔzuu halu pua yɔɔ nɛ pɪtɛ lɛ, pɪwɛɛ se pabazi kosuwu kosuwu kpaagba. Yee abalu pua caa ɛgɛ kuñɔndu kɔyɔ ɛɛlakɪ suwu tumɪyɛ ɖɪnɪyɔ lɔŋ, eyeki puwolo poluŋ puco ɛbazɪ suwu. Cadza wei ɛgɛ ñɪmdu yɔ ɛbɪzuu ɛñɪnɪ pɛlaa naalɛ nɛ ɛcɛlɛ ɛbɪyalu. Eyeki nɛ ɛcɔna ɛna se pɛlaa mba pɛbɪnzɪ fɛɪ ɖama yɔɔ; piwee se pɛlɔ lɛlu ɛkɪlɪ lɛlu sɔsɔtu. Yee pɛlaa mba pɛwɛ ɖama yoo nɛ pɔkɔɔ pekpeziwe pɪnaɣ kuɖumaɣ kɔyɔ, nɔɔyu ɛɛñaŋ lɛlu; palakɪ susɪ nɛ ɖama, pɪtɛ lɛ pɛlaa mba pɛñɪma ɖɔɖɔ lakɪ ɖama susɪ.

Tɪwɪluu nɛ pɛlɔ yɔɔ pɔzuu

Cadza pɔzuu ɛbɪyalu tɔm nɛ ɛna pɛlɔ wei ɛbɪyalu sɔɔlaa yɔ nɛ ɛtɛ lɛ, ewolo halu pua nga kɛñɪma cɔlɔ. Ewoki peeɖe lɛ ɛɖɔkuu kpayaɣ; kpayaɣ nga egbakuu ɛha halu pua nga. Pɛlɔ ɛsɔɔlaa kɔyɔ ɛmu kpayaɣ, esɔɔlaa ɖɔɖɔ kɔyɔ ekizi muwu: halu pua etisaa nɛ ɛmu kpayaɣ nɛ ɛɖu enesi yɔɔ kɔyɔ, pɪwɪluu se etisaa ɖɔɖɔ se ɛwaluu abalu pua nga kadza kɔna kpayaɣ yɔ. Alawatu ɖunɪyɔ pɔdɔŋ se padana halu pua. Cadza ɛnɛ egbeŋ ɖɪxa lɛ eheyi ɛbɪyalu se: "Manɖanaŋ pɛlɔ," puɖɔbu se halu pua tisaa se nga ɖanuu evebu ɛnu; yɔ pɪwɛɛ se pabazɪ kosuwu sɛmyɔ.

La dot

Dès la première récolte, le père versait aux parents de la fille un peu de mil pour rappeler qu'il existe une promesse entre les deux familles.

Au fur et à mesure que la fille se développe, cette dot prenait de plus en plus d'importance; la quantité de mil ou d'ignames augmentait, selon les récoltes.

Lorsque la fille devient pubère, le jeune homme est tenu d'aller travailler dans le champ de son beau-père; il lui donnera un coup de main surtout pour les semailles. Généralement, le jeune homme faisait appel à 4 ou 5 amis de ses amis pour hâter ce travail qui dépassait rarement les deux jours.

Préparation prochaine du mariage

La date du mariage sera fixée par les parents de la fille après que leur fille soit accoutumée.

Au retour de la fête, la fiancée se rend avec ses amis (des demoiselles d'honneur) chez son fiancé; elle y passera la nuit chez ses beaux-parents (il n'est pas question de relations sexuelles).

Le jour même, on tue en son honneur une poule que la fiancée et ses amis mangeront; cette cérémonie (azola) introduit officiellement la fille dans la famille de son fiancé.

Suwu

Tɔɔnasɪ nzɪ abalu pua dza kɔŋ ɛkpaɣ hayɪm daa ɖanuu punɪyɔ puwayɪ yɔ pɪwɛɛ se ecozike nɛ ɛha halu pua ñɪma, ɛzɪ mɪla, hɛɛ yaa mɪsɪ cabɪ mbuyo: Tɔɔnaɣ kanɪyɔ kɔdɔzuuna pɛlɔ ñɪma se tɔm natuyu wɛ hɔŋ nɪɪlɛ ɛnɪyɔ ahɛku daa.

Halu pua paɣluu nɛ kabaɣluu lɛ suwu wondu ɖɔɖɔ ɖɔwu nɛ puɖowu, hɛɛ, yaa mɪla wena abalu pua dza cɛluu halu pua ñɪma yɔ a'asuu ɖɔwu.

Halu pua kɔŋ nɛ ɛñɔzɪ hɪla lɛ evebu woki ɛɛtɪ hayɪm daa nɛ ɛhayu; ɖomaɣ taluu ɖɔɖɔ lɛ piwɛɛ se evebu ewolo ɛsɪna ɛɛtɪ ɖuwu. Nabuyu daa kɔyɔ evebu nɛ ɛdabalaa pogoŋ ezi ɛyaa nanza yaa nanuwa mbuyɔ nɛ powolo pala tumɪyɛ evebu ɛtɪ hayɪm daa ɛzɪ kaakɪŋ nɪɪlɛ mbuyɔ.

Halukpayɛ (tɛ) Tɪ ñɔɔzuu

Pegbezuu pɛlɔ lɛ ɛñɪma ɖu kaaku ngu palakɪ halukpayɛ tɛ sɔnzɪ, yaa kaaku ngu pɛlɔ ɛnu ɛwaluu yo.

Kaaku ngu kuwiye palaki cingani sɔsɔw. Pɛlɪwna kasandu ɖeɖe lɛ pɛlɔ ɛnu nɛ ɛdabalaa lalaa pakpaɣ ɖama powolo ɛwalu de nɛ ɛsuu peeɖe (pideke yaluu yɔɔ halu kɔŋ se ɛsuu ɛwalu dɛ).

Halu kɪfalu ɛnɪyɔ ɛgɔŋ ɛtalɪ lɛ, pɪwɛɛ se pɔku ɛ nɛ edabalaa kelimiye puwiye nɖɪ nɛ pɔtɔɔ: sɔnzɪ sɪnɪyɔ (payaɣsɪ se Asola) sɪwɪluuna se asɛyu kɪfalu kɔma ɖɪya daa.

Le lendemain, la fille rentre chez elle avec le cadeau remis par ses beaux-parents (le késaou):

-un grand plat de pâte
-un coq rôti pour son père
-une poule pour sa mère
-un grand pot d'huile de palme (30 l.)
-un grand panier de palmiste
-du sel (25 kg)

Quelques jours après la cérémonie du késaou, la fiancée préparera de la bière de mil (kéidjessi) et invitera le fiancé et ses amis. La joyeuse compagnie passera une nuit blanche à boire puis ils se cotiseront pour payer les frais de la boisson.

La dot va en diminuant; à présent on verse encore quelques gerbes de mil.

Avant l'arrêt complet du versement de la dot, les parents de la fille offrent un dernier cadeau aux beaux-parents (le koubouzu). En retour, les parents du fiancé paieront en argent le montant de la nourriture. Cette cérémonie se faisait à Bohou, Yade, Tchitchao, Piya.

Tɛw feŋ le asɛyu ɛnıyɔ ɛkpaɣ wondu ndu ɛwaŋ nɛ ebandza pɛcɛluuı yɔ nɛ ɛkpɛna ɛdɛ. Wondu tunıyɔ payaɣ Kabıyɛ daa se 'Kızaw.' Kızaw wondu kɛwu:

-Mutu ñanaɣ sɔsɔwa daa
-Kalımaw nandu, se ewona ɛcɛlɛ ɛdza
-Ɓoyu se ewona ɛɖoo
-Penim ɖewa sɔsɔwa daa (ɛzı litanaa 30 ɖewa)
-Kpakpa kısɛmɛ
-Ɓom fɔlɔtɔ (kudoku) ɛzı kilo 25 fɔlɔtɔ.

Pasaɣ kızaw mutu nɛ pıla kaakıŋ cabı lɛ asɛyu ɛnıyɔ ebuu sulum (sulum puna payaɣ se 'kıdzasu sulum') nɛ ɛya ɛwalu nɛ ɛwalu tabalaa se pɔkɔɔ pɔñɔɔ. ξgbaɖɛ ɖına ɖıdalɔu ɖanaɣ kana. Evebu nɛ ɛdabalaa mba pacaki peeɖe pɛwɛɛ sulum ñɔwu yɔɔ mbu halı ɖɔɔ nɛ ayuwu, nɛ tɛw nɛ kifem. Pedeŋ lɛ pɛtıŋɛ pɔcɔɔ lidiye piyele nɛ pɛhɛyı sulum mbu puyɔɔ nɛ pacaŋ pekpe. Alawatu tunıyɔ tudaa lɛ suwu tɔɔnaɣ ɛɛtasuu ɖɔwu ɛzı ɖoo lɛ, mıla hɔɔ nayɛ yem powokina asɛyu ñıma.

Puco nɛ evebu caa yele tɔɔnaɣ cɛluu kpeɖem lɛ, pıwɛɛ se asɛyu ɛnu ɛñıma ɛtɛzı labu evebu ñıma kudzɔwu kıtɛzuw.

Wondu ndu halu ñıma cɛluu evebu ñıma yɔ ndu payaɣ Kabıyɛ daa se: "Kubuzuu;" pıtɛ pubozuu evebu ñıma ɖɔɖɔ sɛ mba ehɛyı pıdɛ Kubuzuu kunıyɔ kıdɛ lidiye. Palakı pıdɛ Kubuzuu sɔnzı sınıyɔ adzeyɛ anıyɔ adaa, Bɔhu, Cıcaw, Pıya, Yadɛ, nɛ pıkpaɣ pıɖɛɛ.

Le trousseau

La mère de la fille a mis de côté l'argent du kéidjessi et du koubouzu; lorsque sa fille sera mariée, elle lui achète des pagnes et une caisse indigène (kôzo). Si la mère est fortunée, elle remettra en plus à sa fille une brebis ou une chèvre. C'est à la mère du fiancé de fournir les ustensiles de cuisine:

-une marmite à sauce (débyé, pl. déba)
-une marmite à pâte (dewaah)
-deux coupes en argile (gnyanasse, sing. gnyana)
-une calebasse (ihia)
-une louche (sunu)
-une jarre à eau (ng'kpo)

Liberté sexuelle et rupture des fiançailles

Le temps entre les fiançailles et le mariage n'est pas un temps mort pour le fiancé; il rendra des visites à sa fiancée la nuit (au moins une fois la semaine, sinon les beaux-parents deviendront ombrageux!). Il est normal qu'il passe la nuit avec la belle mais sans avoir de relation avec elle; aux avances du fiancé, la fiancée doit inlassablement résister (autrefois, les filles marchaient nues; les filles, tant soit peu exercées, remarquaient si leur compagne avait des rapports de plus, la fiancée tient à s'asseoir sur la "pierre" le jour d'akpéma).

Si le fiancé soupçonne que sa fiancée a un prétendant, il vérifiera ses déplacements et autrefois, pour se venger, il allait jusqu'à blesser l'amant.

La fiancée est-elle enceinte d'un autre, le fiancé se plaindra auprès de ses beaux-parents et menace de rompre, mais il se gardera de le faire car si sa femme est enceinte, cela prouve qu'elle n'est pas stérile. Néanmoins, il tiendra le coupable à l'oeil et sera respectée par lui.

Asɛyu (Halu) Wondu

Kıdzasu su sulum lidiye nɛ kubuzuu lidiye nɖı evebu nɛ ɛñıma pɛhɛyaa yo, asɛyu ɖoo sıwuɖı se pɛlo waluu lɛ ɛkpayɖı nɛ ɛyabınaı tay yɔɔ wondu nɛ pısaŋ nɛ kozay. Asɛyu ɖoo ɛgɛ ñımdu kɔyɔ ɛbızuu ɛha ɛbɛlɔ hew yaa punu se ewona ɛwalu dɛ. Asɛyu ɛnıyɔ ɛwaŋ cɛluuna mızay yɔɔ wondu ɛzı:

-Ɖozi ɖebiye	(ɖebe, plu.)
-Mutu ɖewa	(ɖesi)
-Mutu ñanay	(ñanzı)
-Ehiwa	(ehisi)
-Sunuwa	(sunusi)
-ŋgbow	(ŋgboŋ)

Sunaw Nɛ Kizuu

Paɖanuu halu pua lɛ evebu woki kɛdɛ mbu halı pukɔɔ pısına alawatu ndu evebu kpaku pɛlɔ ɛnu se ɛhalu yɔ. Evebu woki pɛlɔ dɛ ɖoo ɖoo (ɛzı nabulɛ yaa nabutozo mbuyɔ kaakukı-sıŋıyɛ daa, pıtɛkɛ mbu kɔyɔ fɛyɛ kpay ɛñıma). Pıwɛ ɖew se evebu ewolo ɛhını ɛhalu dɛ yaa ɛhalu cɔlɔ pıtɛ lɛ paayaluu ɖama; evebu ñakı pana se pıwɛ ɛzıma yɔ ɛbizı ɛcaa pɛlɔ pıtɛ pɛlɔ bazuu ekizi (ɖoo lɛ pɛlɛa ɖɔŋɔɔ ndakpoɖe (tombolo) nɛ pɔcɔŋuu ɖama se pana padaa wei ewoki abalaa cɔlɔ nɛ payaluuı yɔ; pıtɛ ɖɔɖɔ lɛ pɛlaa mba pɛcɛyay padı se pıdaluu akpema yɔɔ lɛ ɛwɛɛ cıɖıcıɖı nɛ ɛbızı ɛcay 'pıyɛ' yɔɔ kamay wiye.

Yee evebu ɛnay se abalu pua lɛɛka kɔŋ pɛlɔ cɔlɔ kɔyɔ, ɛcɔŋuu camıyɛ nɛ ɛna abalu pua nga kɔɖɔnɛ nɛ alawatu ndu kɔgɔŋ pɛlɔ cɔlɔ yɔ lɛ ɛbızuu ɛɖu ɛbaɖa heŋ se ɛhɛyı kımıyɛ.

Yee pılaba se asɛyu mu hɔ nɛ evebu nɔɔyu yem kɔyɔ ɛɖanı woki ewina ɛɛtı, pıwayı lɛ ɛyɔɔdı se ɛnu kızuu pɛlɔ, pıtɛ ɛɛkızuu mbu pudɔbu se asɛyu lakı hɔ lɛ pıwıluu se ɛdɛkɛ kaalulay. Wei ɛɖu pɛlɔ hɔ yɔ pıwɛɛ se ese pɛlɔ ɖanı sɔŋdu mbupuyɔɔ yɔ ɛwaakai tɔm, pıbɔzuu se waakıyu ɛnıyɔ ɛña pɛlɔ ɖanı.

Rupture de fiançailles

Si le fiancé rompt les fiançailles, les beaux-parents ne sont pas tenus de rembourser la dot. Si la fiancée, de son initiative, abandonne son fiancé, ses parents devront restituer la dot.

Généralement la fiancée a plus souvent des motifs de rompre que le fiancé:

-le fiancé veut épouser trop tôt la fille; elle refuse et pour éviter des complications, elle rompt
-si le fiancé est voleur ou un paresseux fieffé, stérile
-si le fiancé s'avère être un "mangeur d'âmes"
-si le fiancé contracte une maladie grave (lèpre, cécité)

Conception actuelle des fiançailles

Les jeunes d'aujourd'hui refusent de doter la fille; le mariage à l'européenne s'instaure petit à petit. Le comportement, avant le mariage, est à situer entre les fiançailles et le flirt.

La fille peut recevoit autant de fiancés que de partis qui se présentent. Elle reste totalement libre et son intérêt lui fait éviter de se prononcer trop tôt.

Le prétendant peut passer la nuit avec la fille, seulement ils ne seront pas seuls car la mère de la fille partage la case avec eux! Ce flirt reste pratiquement platonique, le garçon essaiera d'avoir la fille mais elle sait résister.

Kizuu

Yee evebu egizina asɛyu kɔyɔ ɛɛtınaa fɛı se pɛhɛyuu lidiye yaa pebısuuna wondu ndu evebu suna halu pua yɔ.

Tɔm sakıyɛ daa lɛ, pɛlaa kizuuna pawalaa (paɖaŋnaa), ɛlɛ pegizuu paɖaŋnaa tɔmnaa ɛzı tunıyɔ tuyɔɔ mbuyɔ:

-Evebu ɛñınuu se ɛkpaɣ halu pua ɖasam nɛ kaatisuu kɔyɔ pıgɛdu lɛ kegizai piyele ñaɖu cɛ.
-Evebu ɛgɛ mılu, yaa ɛgɛ haɖumılu kpimgbim; yaa ɛfɛı abalutu daa kɔyɔ pɛlɔ bızuu ekizi ɛwalu.
-Abalu ɛgɛ ɛyaa tɔɔyu sɔsɔ yaa efelu kɔyɔ pɛlɔ bızuu ekizii.
-Pɛlɔ bızuu ɖɔɖɔ ekizi ɛwalu yee abalu ɛnu ɛgɛ kudɔndu, se ɛhına kudɔŋ sɔsɔw nakuyu ɛzı canatu mbuyɔ.

Lɛlɛyɔ Ðanuu

Alawatu kıfatu ndu tugɔma lɛlɛyɔ yɔ evebiya ɛɛdasuu cawu yaa paadasuu halu pia suwu; anasayı daa halukpayɛ kɔŋna cukɔ cukɔ. Wɛtu ndu tuwɛ evebiya nɛ pɛlaa pɛhɛku daa lɛlɛyɔ pucɔ pɛkɛyu ɖama yɔ tudɛkɛ cawu nɛ suwu tɛ wɛtu; tudɛkɛ ɖɔɖɔ acɛyɛ. Pelaa ne evebiya pɛwɛtu fɛı yɔɔduu lɛlɛyɔ.

Pɛlɔ bızuu ɛwɛɛna ɖaŋnaa sakıyɛ pideheyii natuyu. Pɛlɔ wɛ ɛdıyɔɔ lɛlɛyɔ alawatu tuna tudaa, pıtɛ mbu mbu ehiku abalu pia cɔlɔ yɔ pulakına se eeheyuu, yaa ɛɛwılUU evebu wei ɛsɔɔlaı kpem yɔ lɔŋ.

Evebu bızuu ewolo ɛ nɛ halu pua pasuu pahını pɛlɔ dɛ pıtɛ pıdɛkɛ panaalɛ pɛhınuuna pudɔbu se pɛlɔ nɛ eɖoo pasuuna ɖaŋ kuɖumu daa.

Entre les prétendants, qui restent cordiaux, s'installe une guerre froide: dans le tournoi qui l'emportera? On va rivaliser en faisant de petits cadeaux. Chaque garçon aura son réseau d'espionnage, ce sera une vieille ou une soeur de la fille qui tiendra au courant le garçon des activitiés nocturnes des autres prétendants !

La fille fera connaître son choix peu de temps avant d'être accoutumée.

Evebiya mba powoki pɛlɔ kʊɖʊm cɔlɔ yɔ padaa ɛɛwɛwʊ lelɛŋ nɛ ɖama, paanaɣ ɖama, nɛ ɛsıyɛ mbʊpʊyɔɔ yɔ padaa nɔɔyʊ tana padaa wei ɛbızʊʊ ɛkpaɣ pɛlɔ ɛnʊ se ɛhalʊ yɔ. Evebiya ñakı pana se pɛbızı pɛɖɛɛ padabalaa yɔɔ nɛ pɛlɔ sɔɔlıwɛ. Pıdɛ pana ñaɣwʊ daa lɛ payakı pɛlɔ ɛnʊ wondu. Abalʊ pʊa wɛwʊ mbʊyɔ lɛ ɛwɛɛna cɔŋʊyʊ se ɛcɔŋʊʊ nɛ ɛnaɣ evebiya lalaa mba pɔgɔŋ pɛlɔ cɔlɔ yɔ. Evebu, yaa pɛlɔ ɖanı tɛ cɔŋʊyʊ bızʊʊ ɛkɛ halʊ pʊa neze yaa enewu nɔɔyʊ ɖıɣa daa peeɖe.

Pɛlɔ talʊʊ kpezuu faı pʊcɔ eheyi ɛñıma, yaa pʊcɔ ɛwılı ɛñıma evebu wei ɛsɔɔlaı evebiya lalaa daa yɔ.

Funerals*

(Literal Translation)

Person die then it be that they remember his on: it leave what they remember with dead person on that is funeral. Funerals are different different it bottom that it not seniors only die. Children die, seniors die, old persons also die.

Before person die then it be that something it do him; he lie sickness or water take him, or lorry walk his on; these deaths these they are different different. Sicknesses are different different like death is different different like that also funerals are different different.

Kabiye in then person die if they look they see that which illness killed him, or they look they see that death which he died; good one or bad one. They look all all before they can they see funeral which it is they do that person.

If person die and he not have 'waysi' like nine and it pass it on his funeral is one way. Person die and his 'waysi' pass nine on his funeral is going to be different, it leave if child he die his funeral also is different.

*Written by Essogoye Jassor

208

Lesi

Eyu sɪkɪ lɛ pɪwɛɛ sɛ pɔtɔzɪ ɛyɔɔ: piyele mbu pɔtɔzuuna sɪdu yɔɔ yɔ mbu lɛ lewa. Lesi wɛ ndɪndɪ pudɔbu se pɪtɛkɛ pia ɖeke yaa pɪtɛkɛ sɔsaa ɖeke sɪkɪna. Pua sɪkɪ, sɔsɔ sɪkɪ, akpadɪyu ɖɔɖɔ sɪkɪ.

Pucɔ nɛ ɛyu sɪ lɛ, pɪwɛɛ se nabuyu ɛlabɪɪ; ɛhɪnuu kudɔŋ yaa pudɔma yɔ lɪm kpakuɪ yaa nabuyu daa kɔyɔ lɔɔɖɪyɛ ɖomna ɛyɔɔ; pɪdɛ sɪmnaa panɪyɔ pɛwɛ ndɪndɪ. Kudɔmɪŋ wɛ ndindɪ ɛzɪ sɪm wɛwu ndɪndɪ yo, mbu ɖɔɖɔ lesi we ndɪndɪ.

Kabɪyɛ daa lɛ eyu ɛsɪba kɔyɔ, pɔcɔŋna pana se kudɔŋ ngu kuɪ, yaa pɔcɔŋna pana se sɪm mbu ɛsɪba; kɪbam yaa kɪtɛkɛdɪm. Pɔcɔŋna pɪtɪŋɛ paɪ pucɔ pabɪzɪ pana lɛwa nga pɪwɛɛ se pala pɪdɛ ɛyu ɛnu yɔ.

Yee ɛyu ɛsɪba nɛ ɛfɛɪna waɣsɪ ɛzɪ naku nɛ pɪcɛzɪ puyɔɔ kɔyɔ elewa wɛ wɛtu. ɛyu ɛsɪba nɛ ɛwaɣsɪ cɛza naku yɔɔ kɔyɔ, ɛlɛ lewa wɛwu ndɪ, piyele yee pua ɛsɪbɪna kɔyɔ elewa ɖɔɖɔ wɛ ndɪ.

Kabiye in they say that 'pʊa' then it first under is that the person that they not initiate yet her or they not initiate yet him. Child die then they take they bury it leave and they return house. They return house like that then they do ceremony which it fit that they do. If child that he died death good one, people (women) will cry it leave if they see that death bad one some body not will cry. Day break then diviner come he divine it leave they drop water on the ground. Persons scatter each other and they go home their house their house then it finish, funeral finish also like that.

If young man or young lady he die, they take him they bury and they return they come house then people wash their hands and feet, house in children bath water; day break then diviner come he do his doing. He finish then they do funeral then it finish also.

Senior he die and he not reach 'waɣsi' like nine like that they bury him and day break then diviner come he divine; he too finish then they do funeral it leave evening come and persons scatter each other then funeral finish.

Old person he die if they find drum people they come they beat drum first before they take dead person with drum that they take go burying place. They come from burying place then they drink wine it leave and they scatter each other. Day break and diviner come he divine then they do ceremony small one. That day also they fix funeral proper day. Day which they fix it it will be funeral day. Funeral that it day people will dance and they drink wine and their eyes become red.

Kabıyɛ daa pɔdɔŋ se pua lɛ pukadzalay tɔbu kɛna sɛ pudu ɛnu pedekpezidai yaa pɔdɔtɔɔzıdaı. Pua sıkı lɛ powona pebi piyele nɛ pɛbısı qıya. Pɛbısuu qıya mbuyɔ lɛ pala sɔnzı nzı pumuna se pala yɔ. Yee pua nga kasıba sım kıbam kɔyɔ, ɛyaa (halaa) wiwu piyele yee panay se sım kɛ kıtɛkɛdım kɔyɔ nɔɔyu eewiwu. Tɛw feŋ lɛ pazıyu kɔɔ ɛbazı piyele pɛbɛqı lım tataa. ξyaa yawu qama nɛ pekpe pɛdɛ-pɛdɛ le pıdɛma, lɛwa tɛma qɔqɔ kana mbuyɔ.

Yee evebu yaa asɛyu ɛsıba kɔyɔ, powokinai pebi nɛ pɛbısı pɔkɔɔ qıya lɛ ɛyaa saŋ, qıya daa pia sɔ lım; tɛw feŋ lɛ pazıyu kɔɔ ɛla ɛlakası. ξdɛŋ lɛ, pala lewa ɛlɛ pıdɛma qɔqɔ.

Sɔsɔ ɛsıba nɛ ɛdɛtalı waysı ɛzı naku mbuyɔ kɔyɔ pebiŋi nɛ tɛw fe lɛ pazıyu kɔɔ ɛbazı; ɛlɛ tɛŋ lɛ pala lewa piyele qanay qanuu nɛ ɛyɛa ya qama lɛ lewa tɛma.

Akpadıyu ɛsıba kɔyɔ pɛñınuu sodinaa pɔkɔɔ pama so fai puco pakpay sıdu nɛ so ana powona qibinqe. Pɔgɔŋna qibinqe lɛ pɔñɔ sulum piyele ne paya qama. Tɛw feŋ nɛ pazıyu koo ɛbazı lɛ pala sɔnzı cikpesi. Puwiye qɔqɔ pɔquwu lewa tıtıŋɛ kaaku. Kaaku ngu pɔquwu ku yɔ kıgɛwuna lewa kaaku. Lewa nga kewiye eyaa pawu nɛ pɔñɔ sulum nɛ pɛɛsa sɛ.

Funerals

(Summary Translation)

People have to be remembered some time after their death and what we can do to remember them is to have funerals for them. We have different types of funerals for it isn't only children or adults who die. Children die, adults die and old people die too.

Something must happen to one before he or she dies; he falls sick or gets drowned, or gets hit by a vehicle. All these types of accidents are different. We have different types of maladies just as we witness different types of death; and so also do we have different kinds of funerals.

Among the Kabiye, whenever a person dies people would have to find out the hidden cause of that death, and go on to see if the death was a good one or a bad one. All these details would have to be known before people can decide what kind of funeral they should have for the deceased.

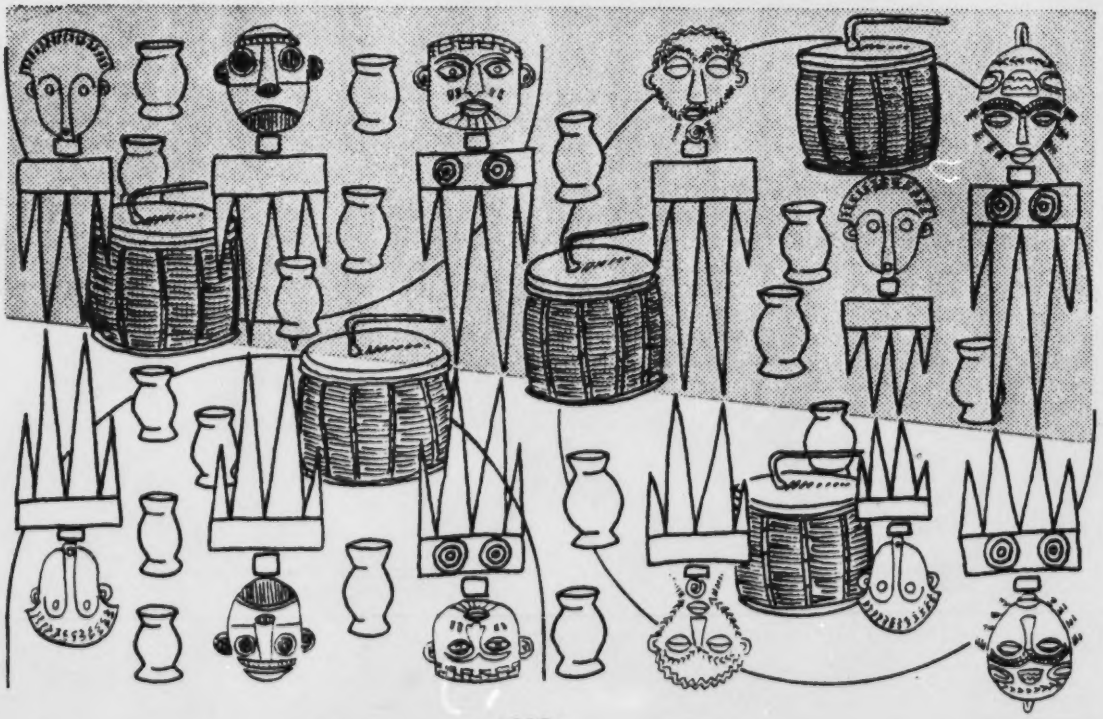
When a person dies before he attains the age of about sixty, his or her funeral is done in one particular way. Someone who dies at the age of sixty or above would have another type of funeral, and the funeral of a child is quite different also.

Among the Kabiye, the term 'pʊa' means a person who is not yet initiated. When a child dies, the body is buried as early as possible and the group returns home. Back home they perform the necessary ceremony. If the death was judged to be a good one, then women are allowed to weep but if that death is seen as a bad one, then nobody cries for the child. The next day, a death diviner would come to divine. After his revelation, they only pour libation and pray for the child's soul. The funeral is considered completed as soon as the last group of people leave the house of the deceased.

The funeral of an adult is about the same as the one discussed. When an adult dies, people find out which part of it is good and which part is bad. Then they go and bury the body after which the buriers come to the house and perform a ceremony in which all the persons who went to the cemetery would have to wash their hands and feet with water specially prepared for that purpose; the children in the house would all have their bath in another ceremony and then people disperse. The day after the burial is the day of the funeral. That morning, friends and sympathisers would come to house both for the funeral and to listen to the findings of the death diviner. After the diviner has told the gathering what he has seen, and after his departure, the funeral continues.

An elderly person who has not attained the sixty year target before his or her death might be given the benefit of a good funeral if he or she is quite close to the mark. Anybody whose death occurs a good way off the target is treated just like any young person of thirty or forty. A diviner comes the day after the burial and divines. After the divination, he goes away, and the funeral continues until the last group of people leave and that is considered the end of the funeral. Relatives of the deceased might choose to supply as much wine as possible for the funeral depending on the value of the deceased. The funeral is considered completed when people start moving away for their homes with sullen faces and deep sympathy for their dead friend.

The funeral of an old man is something different. It is in fact a feast more than a funeral. When an old person dies, the people concerned with the death go to search for drummers who provide music. When the corpse is ready for burial, the musicians accompany the pall bearers to the cemetery. The pall carriers dance frivolously to the music, until they bury the body. There is a short period of drinking after people have come back from the cemetery and have washed their hands. After this period of drinking, they go, each to his house only to return there the next day to listen to what the death diviner has to say, and for the preliminaries of the funeral. It is on this day that the funeral date is fixed. The funeral of old people, as already mentioned, is a veritable feast because on that day there is much drumming and dancing, and alot of tchoukoutou to drink. It is on these funeral days that some lose their heads in wine.



Death Diviner*
(Literal Translation)

Who they call that death diviner? Work which he do? Death diviner be like fetish priest it leave work which he do it name they call him. Death diviner tell people where death came from and it killed person. Persons can they see openly that sickness this it killed some body, but then death diviner shows that this and this they did and sickness killed some body.

Person die like our Bohu like that then his relatives go like Yade or Tchitchao and they call death diviner that he come he divine and he tell them what it killed their person.

They bury corpse and day break that they do funeral then death diviner come. Person not die if they not divine because death divining is funeral it's section some.

*Written by Essogoye Jassor

Paziyu

Ani payay se paziyu?, tumiyɛ ndi ɛlaki? Paziyu wɛ ɛzi tiw yɔ piyele tumiyɛ ndi ɛlaki yɔ qihiqɛ payayi. Paziyu heyuna ɛyaa qinqi sim lina nɛ puku ɛyu yɔ. ɳyaa bizuu pana kaŋ se kudɔŋ kuna kuguna akele, pitɛ lɛ paziyu wiluuna se puna nɛ puna pilabana nɛ kudɔŋ ku ɛyu.

ɳyu siki ɛzi qeqɛ Bohu mbuyo lɛ ɛñima wolo ɛzi Yadɛ yaa Cicaw nɛ payaa paziyu se ɛkɔɔ ɛbazi nɛ eheyi wɛ mbu pugu pɛɛyu yɔ.

Pebiŋ siqu nɛ tɛw fe se palaki lewa lɛ paziyu kɔŋ. ɳyu ɛdɛsi kɔyɔ paabazuu mbupuyɔɔ yɔ pazitu kɛ lewa tɛ hɔɔluu nakuyu kana.

Death Diviner

Death diviner come from his home then he not enter death house in mouth one. He stop path in first before he take running and there and he come. He arrive then he round house that twice or three times before he stop house that in front tree under and he start his work. Pad some exist his head in before he start talking. Pad sit diviner head in then he start shivering; he shiver like that then he start talking. They beat hoe on then he talk matter. He tell people what what it happened before it is making that person has died. He tell also where death that it came from. Death diviner say like that and he go that he finish then, he leave pad that it fall ground; pad come from his head in and it fall ground then diviner cease talking. He cease talking then he tell dead relatives that he finish it leave if they think that he lied they go they bring diviner another and he also try. He say like that and he finish then diviner leave.

If death people they bring diviners like two or three diviner one leave then other come, he round house like first one did and he start talking what he see. He also leave then third one come. Diviners those they finish their work before they complete funeral doing.

Diviner one he come people get his word that it's true it leave then they are like three or four case will be difficult because often in then diviners those their matter not follow path one.

My seeing in, death diviner not lie word because that what he see that he talk; person who he brought death diviner his side it remain that he accept or he reject.

Pazıyu lıwuna ɛdɛ lɛ ɛɛsuu sım ɖıya daa nɔy kuɖumay; ɛsıŋuu numaw daa faı pucɔ ɛkpay seya nɛ peeɖe nɛ ɛkɔɔ. Ɛtaluu lɛ, ɛcɔɔ ɖıya nga ɛta nabulɛ yaa nabutozo pucɔ ɛsıŋ ɖıya nga kɔnɔnɔ daa tıŋ dɛɛ nɛ ɛbazı ɛtumıyɛ. Sabu nakuyu wɛwu ɛñuw daa pucɔ ɛbazı yɔɔduu. Sabu cakı pazıyu ñuw daa lɛ ɛbazı seluu; eseluu mbuyɔ lɛ ɛbazuu yɔɔduu. Pamakı tuyu yɔɔ lɛ ɛyɔɔdı tɔm. Eheyuu ɛyaa mbu mbu pılaba pucɔ pılakı se ɛyu sıba yɔ. Eheyuu ɖɔɖɔ ɖınɖı sım mbu pulıwa yɔ. Pazıyu yɔɔduu mbu nɛ ewolo se ɛdɛŋ lɛ, eyele sabu ngu kutɔlı tataa; sabu lıwu ɛñuw daa nɛ kutɔlı tataa lɛ pazıyu yeki yɔɔduu. Eyeki yɔɔduu lɛ eheyi sıɖu ñıma se ɛnu tɛma piyele yee pɛsima se ɛnu cɛtuu kɔyɔ, powolo pɔkɔna pazıyu lɛlu nɛ ɛlɛ ɖɔɖɔ mayzı. Ɛyɔɔduu mbuyɔ nɛ ɛtɛ lɛ pazıyu ɖɛɛ.

Yee sımtınaa ɛkɔna pazıyaa ɛzı naalɛ yaa natozo kɔyɔ pazıyu lɛlu ɖɛwu lɛ lɛlu kɔɔ, ɛcɔɔ ɖıya ɛzı kadzalaytu labu yɔ nɛ ɛbazı yɔɔduu mbu ɛnaa yɔ. Ɛlɛ ɖɛwu lɛ tozotu kɔɔ. Pazıyaa mba pɛdɛŋ pɛtumıyɛ pucɔ pɛtɛzı lewa labu.

Pazıyu kuɖum ɛgɔmna kɔyɔ ɛyaa muwu ɛtɔm ndu ɛyɔɔdaa yɔ se tovonum piyele pɛwɛ ɛzı natozo yaa nanza kɔyɔ tɔm cakı kaɖɛ pudɔbu se nabuyu daa lɛ pazıyaa mba pɔdɔm ɛɛtıŋuu numaw kuɖumu.

Manawu daa yɔ pazıyu ɛɛcɛtuu tɔm pudɔbu se mbu ɛnaa yɔ mbu ɛyɔɔduu; wei ɛgɔna pazıyu yɔ ɛdzɔlɔ pıgazaa se etisi yaa ekizi.

The Death Diviner

(Summary Translation)

Who is the death diviner? What job does he do? A death diviner is like any diviner, or a fetish priest but he is named according to the type of job he does. He is the one who reveals the cause of death. He is also the person who determines the origin of death in a particular case. A person might die as a result of an illness, and this might be known by several other people; but the diviner discloses the reasons why the sickness killed the person in question.

If a person dies at, say, Bohu, his relatives would go to Yade or Cicaw to invite a death diviner to come and reveal to them the cause of death of their kin. Custom demands that a diviner should as much as possible divine outside his own village.

Normally, the day after burying the corpse is observed as funeral day and it is on this day that the diviner comes to the residence of the deceased to do his job. This kind of diviner does not exercise his powers until someone dies. His activities form part of the funeral.

The diviner does not come straight from his house and enter the deceased's residence to perform his duty. He first stops on the path leading to the deceased's a good distance away, and waits for some time. When he gets ready for his job, he runs from that place on the path and does not stop until he arrives at the house; he then circles the house two or three times, still running. On completing the last round, he stops right in front of the house where several people have gathered for the funeral. It is here that he reveals his secret. A diviner usually has a pad which he places on his head before he starts speaking. By this time a relative of the deceased is ready with the necessary materials for the divination. When all is set, the diviner places his pad on his head and at the beat of metallic sounds produced by someone hitting the metal part of a hoe with a piece of stone, starts talking and shivering. He tells the gathering what caused the death. He also informs the people of the exact origin of the death. He continues by giving further details about the death and as soon as he has given all the necessary information about the death, he drops the pad from his head and says that he has finished. He immediately tells the relatives of the dead that they can go anywhere and consult another diviner if they do not believe him and on this note he moves away from the gathering.

If the relatives of the deceased have invited two or more diviners, each of them does as the first but tells the people what he has seen. Each of them ends by asking the relatives to bring any other diviner from anywhere to see if they believe him. The death diviner has to finish his divination before the funeral can continue.

In most cases people tend to believe what a diviner says if this diviner happens to be the only one on the scene. On the other hand, when the diviners are many, people get confused because each of the diviners might say things which contrast with what the first diviner has said. Their revelations are not always sharply contrasting, either, and they do not always reveal a single cause of death.

In my opinion a death diviner doesn't lie because he only tells people what he has seen, what his devils have shown him, and it is up to the person who invites him to believe or disbelieve him.

Technique de Construction des Cases et Artisanat Chez Les Kabre*

Construction d'une case ronde

A l'emplacement de la case, on commence à rendre la terre meuble sur une profondeur de 10 cm puis on ajoute de l'argile (kpenantu). Cette terre, mouillée avec de l'eau sera malaxée jusqu'à ce qu'elle devienne une pâte collante. Avec cette pâte, on confectionne de grosses boules (edeye, pl. ade). Le maçon entreprend la construction du soubassement (kide). Le manoeuvre passe des boules de terre au maçon qui les entasse les unes sur les autres et, avec les mains, égalise la surface intérieure extérieure. Cette première couche, haute de 35 cm et épaisse de 15, est laissée sécher pendant un jour puis on ajoute une seconde couche (temeyo, pl. temeyasi). En moyenne, une case ronde exige 8 couches successives et un jour d'interruption après chaque couche. Dans la dernière couche (londe, pl. lona) on pratique de petites entailles pour permettre à la charpente d'y avoir des assises solides.

La charpente

Les bois de la charpente (kpantatide, pl. kpantatila), cherchés en brousse, sont placés dans les entailles de la dernière couche et se rejoignent au sommet de façon à former un toit conique. En fait, tous les bois ne se rejoignent pas mais seulement quelques perches (abasah) qui seront solidement liées ensemble. Ces abasah seront encore fixés à des hauteurs différentes (tous les 50 cm) par de petites lattes (seina). Sur ces seina viendront essentiellement s'appuyer les bois de charpente. Avec une corde, faite de nervures de palme (payu pl. patu) ou de roseaux (ludjow pl. ludjana) on fixe les bois de charpente aux seina et aux abasah.

La couverture

Pendant la saison sèche, les enfants récoltent dans la brousse (il s'agit donc de devancer les feux de brousse) une quantité d'herbe du nom de kpeka ou d'une plante (kaloka). Cette paille (kemo pl. kesi) sera tissée avec une cordelette pour en faire des nattes (keweyu pl. keweyiŋ). En attendant d'utiliser ces nattes, il faut les protéger contre le soleil.

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*Source: Cridel, B., Centre d'Études et de Recherches en Sciences Humaines de la Kara, Documents Ethno-Sociologiques, Serie C, Fascicule IV.

Ces nattes seront déroulées sur la charpente. La première natte sera fixée avec une cordelette mouillée soit aux perches soit aux cordes circulaires. La troisième natte sera à nouveau fixée pour empêcher le glissement des nattes. Pour rendre imperméable la couverture, il faut superposer plusieurs nattes.

Au sommet du toit conique, on coiffe la paille d'un canari (coyE) (papaŋ coyE numu nyuda).

Le sommet des cases rectangulaires et carrées est recouvert d'un chapeau (ata).

Travail de finition d'une case

1) Crépissage des murs:

-si la construction de la case revient à l'homme, c'est plutôt a l'habilité de la femme qu'on confie le travail de finition: crépir les murs intérieurs de la case, les décorer, aménager le sol.

-comme elle a besoin d'une certaine quantité d'argile, elle sollicite l'aide d'un homme qui creusera la terre nécessaire que la femme ramène chez elle.

-avec de l'eau, elle malaxe l'argile pour obtenir une pâte molle et adhérente (pôlou); avec la main, elle applique le pôlou sur le mur puis avec un caillou prévu spécialement pour le crépissage (pitisa p. pitisassi; caillou rectangulaire de 8 cm de long, 3 de large et 2,5 d'épaisseur), elle égalise et rend lisse le mur.
(le crépissage des murs à l'extérieur de la concession se fait avec la même terre mais mélangée avec du gros gravier (poussi).

2) Aménagement du sol de la case:

-la femme, qui dans ces travaux se fait aider par des compagnes, prépare à nouveau du polou en y mélangeant du gravier fin.

-la pâte obtenue sera étendue sur le sol par une femme spécialisée dans ce travail car il s'agit de donner une légère pente au"plancher."

-avec un bâton aplati au bout (kepkpelaŋ, p. kpekpelassi) elle dame puis égalise et rend lisse avec le pitisa.

-si c'est une case à coucher de femme, on enterre dans le sol près de l'entrée une cupule (tchéou, tcheŋ) qui, une fois en terre, prend le nom de toou (pl. toŋ). Ce toou répond à une utilité très pratique: il permet, grâce à la légère pente, de collectionner l'urine des petits enfants pendant la nuit.

3) Décoration des murs:

-a présent que les murs et le sol sont bien lisses, la femme va badigeonner tout l'intérieur de la case d'une couleur rouge-brun, obtenue en macérant dans de l'eau pendant quelques heures l'écorce d'un arbre appelé kadjakpalaŋ (pl. kadjakpalassi) ou la gousse de néré (souloun pl. souloun)

-avec un balai, fait de nervures de branche de palmier, elle enduit les murs et le sol de cette teinture; l'opération sera répétée plusieurs fois

-après que tout est bien sec, on balaie et la case devient habitable

-les murs extérieurs et intérieurs de l'entrée sont frottés de kanyala (= argile rouge-argentée)

Description d'une case ancienne

Les ancienne cases Kabre sont circulaires avec un prolongement semi-circulaire, formant vestibule dont l'entrée est petite: 50 cm de haut.

Le vestibule, saka, sakasse, est doté d'une banquette (dene, dena) de chaque côté. Sur la banquette de gauche sont disposés les autels des Hadedena, esprit des ancêtres ainsi que Egbeye Siu, dieu protecteur de la concession, dont l'autel est signifié par une tige de fer spiralée à laquelle sont collés des plumes et du sang provenant des sacrifices, dont les crânes sont suspendus au-dessus des autels.

Du vestibule, on accède à la chambre à coucher (nemo, numuŋ) par une entrée triangulaire de 80 cm de hauteur. L'entrée est voilée par une natte (gnalo, gnaliŋ) coulissant sur une ficelle. Généralement, audessus de l'entrée sont disposées deux poutres transversales servant d'étagères. L'ameublement de la case à coucher est simple: à droite une grande banquette demi-circulaire servant de lit, à gauche sont entassées les tiges de mil, combustibles utilisés pendant la saison des pluies et un grenier, propriété exclusive de celvi qui habite la case; au fond de la case est disposé un foyer qu'on allume pendant la saison fraîche de l'harmattan pour les vicilles personnes et les malades.

Si le propriétaire de la case est une vieille personne, à sa mort la case sera occupée par un autre membre âgé de la famille sinon elle sera abandonnée ou, ce qui se fait de plus en plus on dèmolit la case et on reconstruit une case plus moderne, de forme rectangulaire.

A l'entrée de la case ancienne, habitée par un membre important de la famille, sont situés d'autres dieux: les nyanase, dieux protecteurs des petits enfants, le nyana de la famille et enfin l'autel de Dana, dieu de la création.

Case rectangulaire (nimo, nimesi)

Case plus moderne avec une entrée plus élevée et précédée d'un auvent, soutenu par deux piliers. Ce genre de case est habité par les jeunes mais le toit reste encore couverte de paille.

Case moderne (laze)

C'est une maison d'habitation qui dénote un certain niveau de vie du propriétaire. Elle est rectangulaire et généralement divisée en trois pièces: l'entrée donnant sur une pièce centrale, considérée comme salle à manger; de cette pièce on accède à la chambre latérale, située de part et d'autre. Cette maison est pourvue de porte et de volets et surtout le toit est recouvert de tôles d'aluminium.

Les Techniques

Artisanat

Le kulu = le forgeron

Les forgerons sont regroupés en un quartier spécial à Tcharé

La forge est située dans la case-vestibule.

A. Répartition du travail:

Le patron c'est le kulu; à lui le travail de précision et de finition; puis vient le madoh (= le tapeur) avec une grosse pierre de 10 kg (le mâh) il aplatit le fer rougi que lui présente le kulu avec des tenailles (badò); le travail du madoh est épuisant, après avoir cogné 10 coups sur morceau de fer, il se repose; le kulu remet le fer dans le foyer, activé par des soufflets qu'actionne le fetiu (qui est généralement une femme).

Il arrive qu'en forgeant la houe, le fer rouge se fend; avec 1 mah (coin avec manche) le kulu coupe le bout fendu; causes: le madoh a tapé trop fort ou le for est de mauvaise qualité ou il a été trop chauffé.

B. Déroulement du travail:

1) Pendant 2 jours (efla + kouméa):
découpage des morceaux de rail
Actuellement, les kabrè achétent des traverses de chemin de fer

Une traverse, longue de 2 m sera découpée, vec un burin et une pierre de 2 kg (me mâh), en 32 morceaux (22 sur 10 cm), chaque morceau donnera une house de 55 cm de longuer et une largeur de 20 cm.

2. Masa (3e jour):

Le travail est commencé à 1 heure du matin et va se poursuivre jusqu'à 17 h du soir

Jeunes filles (bela) et vieilles femmes vont au marché de Lasa-Sas pour acheter du charbon de bois (1 gros filet de Mala = 200 CFA) et du bois (tasse; le fagot: 65-70 CFA)

3. Kujuka (4e jour)

Même rythme de travail que le jour précédent

4. Hodo (5e jour)

Ce 3e jour de forgerie, la durée du travail est abrégée

On débute à 1 h du matin et on arrête à 10 h

L'après-midi, on va vendre ses houes au marché (le gros marché de houes, c'est Tcharé); en moyenne, le kulu emmène 25 houes (travail de la semaine à 5 jours) que les "grossistes lui achètent à 200 CFA la houe.

5. Piya (6e et dernier jour de la semaine kabrèse)

Ce jour, tous les forgerons du quartier se reposent et aiment se rencontrer pour boire du solum, dont le quartier-specialiste reste Sahoudé!

Par contre, pendant le travail on ne boit que de l'eau.

Chaque soir, après le travail où les forgerons sont ruisselants de sueur et couverts de crasse, une importante toilette a lieu et les forgerons se font un point d'honneur que de paraître très propres en société!

C. Les instruments de travail:

1. Le kulu manie essentiellement les teanilles (badoh): 2 morceaux de fer forgé long de 50 cm, tenus par un gros clou.

   Le kulu dirige le travail du madoh en lui présentant le fer incandescent de telle ou telle manière afin d'obtenir la forme désirée.

   De temps en temps, le kulu avec le sedeh (petit caillou) arrange la houe: égaliser, arrondir les angles, aplatir; pour ce travail, il faut l'oeil du maître! Apres 2 h de travail, la houe est presque terminee, il manque encore la signature; en effet, chaque forgeron a sa signature d'après laquelle les Kabrè reconnaissent le kulu. C'est avec le piyékidate (caillou de signature) que le kulu marque la houe (haku).

2. L'instrument essentiel du madoh, c'est le piyekimapiyé = caillou de 10 kg.

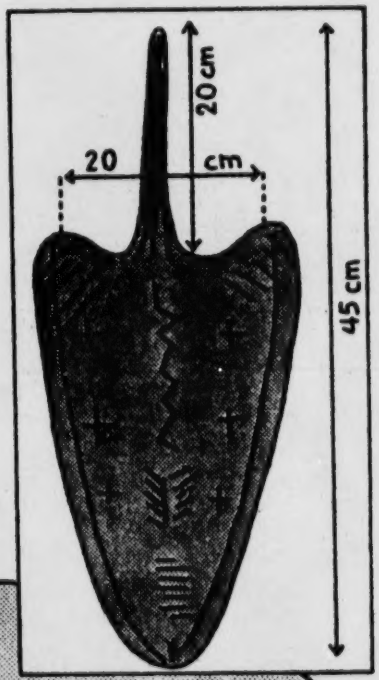
   C'est le madoh qui normalement succèdera au kulu, car il saura le métier sans avoir à subir un long apprentissage.

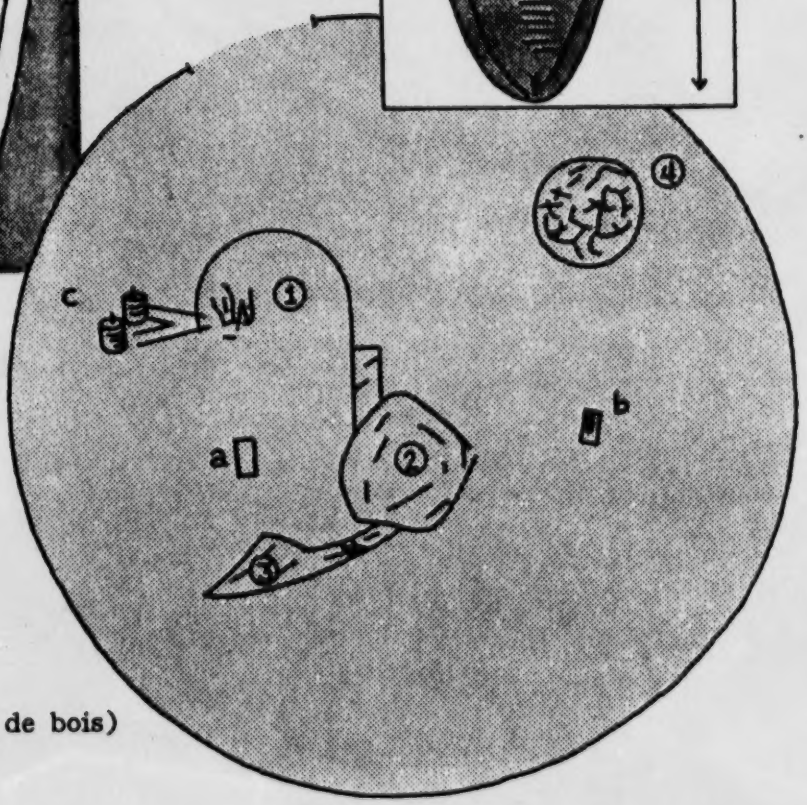
   Le madoh doit être musclé, pour manier dextrement et rapidement il dispose d'une grande pierre plate (le maoubie); le kulu a son enclume propre, plus petite, (le piyékidaté)

3. Pour le fetiu, il s'agit d'avoir de la patience pour actioner les houyiung (les soufflets): 2 cylindres de 30 cm, annelés et recouverts de peaux de chèvre; le foyer (le maouh) en terre cuite et haut de 1,50 m et disposé en demi-cercle. Dans un coin de la forge est posé le gran d'panier de mala (charbon de bois).

N.B. Il se peut qu'un ancêtre s'oppose au travail de la forge; le kulu, pour se concilier l'ancêtre, sacrifiera une pintade sur le maouh afin de chasser l'esprit.

Signatures de houe (hako)





Plan d'une forge

Les instruments:

1. maouh
2. mahoubié
3. piyékitadé
4. mala (charbon de bois)

Les artisants:

a. Kulu
b. madoh
c. fetiu

Le Sokasseto

-il existe à Sahoudé un artisan d'ivoire, qui a obtenu le 2° prix à une exposition nationale du Togo;

-mais ce n'est pas là une activité typiquement kabrèse;

-le Sokasseto fabrique essentiellement des kela (sin. kede), bracelets en ivoire; il tient le métier de son père qui a été initié par un artisan de Lasa, originaire de Kouméa où il se serait fait la main.

-la matière première est assurée par des chasseurs du Dahomey et du Ghana.

A. Les instruments

Le ladyé (pl. lada) est le plus utilisé; c'est le ciseau des sculpteurs européens mais le manche est différent.

Il y a de multiples formes de ladyé:

tranchants plus ou moins effilés
tranchants plus ou moins larges,
inclinaison plus ou moins accentuée.

-autrefois, pour découper des sections cylindriques de 5 cm dans la défense (toukédé), le sokasseto utilisait un burin et une pierre; évidemment il était obligé de faire de grandes entailles et les éclats d'ivoire étaient irrécupérables. De nos jours, il emploie une scie à main.

B. Exécution du travail

-Après avoir scié des sections, le sokasseto avec un ladyé au tranchant large, taille en biseau l'ivoire; c'est un travail de précision où patience et adresse sont requises. Lorsque le bracelet aura la forme voulue, le sokasseto va le rendre lisse avec une pierre qu'il humecte de temps en temps.

C. Objects fabriqués:

-Il vise à faire en grand nombre des kela qu'il ira vendre sur les marchés

-Porter un kede pour une femme, c'est avoir un ornement de valeur car un bracelet revient entre 6,000 et 7,000 CFA.

-Autrefois, le port du kede était un signe de richesse, et les Kabrèses l'exigeaient souvent (un kede coûtait alors 15,000 cauris);

-cet ornement est relativement lourd et se porte au bras gauche habituellement;

-d'une défense d'éléphant, le sokasseto pourra en moyenne faire 10 à 12 kela. Le bout effilé du toukedé sera utilisé pour faire de grosses bagues.

TSUMAYU (le potier)

A. Travaux de préparation:

La poterie, dans le pays cabrais est très localisée; comme les forgerons, les potières, car c'est un travail exclusivement de femme, sont regroupées dans un quartier de Tcharé.

Cette région répond aux exigences de l'artisanat: trouver la matière première indispensable: la terre glaise (tjokokezèmo) et la terre noire (tjokobadon).

-Généralement, ce sont les enfants qui sont chargés de ramener la matière première. La toumayou dispose la terre glaise dans une jarre et la terre noire dans une autre. Puis, elle mouille et laisse l'eau imprégner pendant 24 h. Le lendemain matin, la toumayou prépare le mélange sur une grande pierre plate (le tchupyé) en tenant compte du dosage: 2 mesures de terre glaise pour une mesure de terre noire.

-A présent, pendant au moins une heure, la toumayou va pétrir la pâte avec le touzandou (pilon).

-La pâte (tchu) est emmenée dans une case spéciale (tchunemèya) car l'opération délicate va commencer et pour cela, il faut mettre l'ouvrage à l'abri du vent.

B. Réalisation du pot:

Sur un tatah (cul de pot cassé), la toumayou dispose une grosse boule de tu. Elle creuse le centre et commence à édifier les bords en pétrissant la pâte, ramenée du centre de la grosse boule.

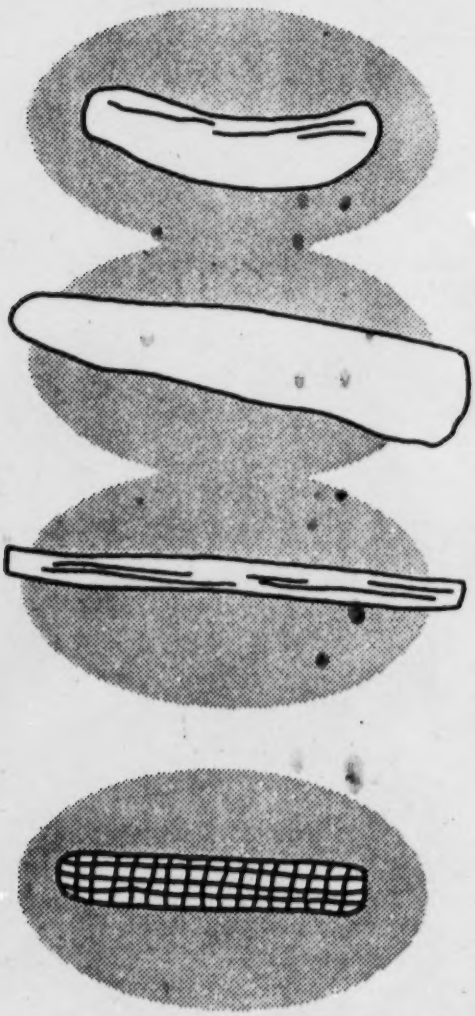
L'adresse et le coup d'oeil interviennent pour mener à bien ce travail délicat et impressionnant lorsqu'il s'agit de réaliser une grande jarre de 50 l!

C'est sans cesse que la toumayou recourt à ses instruments qui sont d'une simplicité surprenante. Elle se sert du wede (gousse légèrement incurvée) pour racler les parois intérieures du pot. Le manoo (gousse droite et allongée) est utilisée pour rendre lisse les parois extérieures. Pour égaliser l'épaisseur des parois, la toumayou a recours au sému (une baguette plate et longue). Avec le piblisa (rouleau dressé des herbes) elle imprimera des motifs géométriques sur les parois extéri-

eures, tandis que le kesi (tiges de paille étalées) permet de tirer des traits parallèles.

C. La cuisson au four:

Objects fabriqués: Les instruments de la tsumayu



le wede (racloir)

le mano (pour rendre lisse)

le sému (pour égaliser)

le piblisa (pour décorer)

avant la cuisson, rebord frotté avecw Ewesiye (argile rouge) puis rendu lisse avec une pierre (pitisah)

tatah (cul de pot cassé)

hobode (I cale)

Cuisson des pots et des jarres.

La cuisson s'effectue soit tôt le matin, soit dans la soirée. Toujours est-il que tout Tcharé fume en même temps comme si les potières avaient convenu d'un signal.

La première opération consiste à réchauffer légèrement les pots et les jarres avant d'entreprendre la grande cuisson, sinon les pots éclateront au grand feu. Avec des brindilles et de l'herbe sèche, qu'on dispose en un cercle parfait, on fait un petit feu en évitant soigneusement les flammes. Les port sont retournés afin que l'intérieur soit légèrement cuit. Cette première opération a aussi pour but de noircir les pots et les jarres.

A présent, plusieurs se regroupent pour entreprendre la grande cuisson qui se fait toujours en un même endroit. Tout d'abord, on va délimiter la grandeur du cercle en fonction du nombre des pots. Dans ce cercle, les potières, aidées de leurs filles, répandent de la cendre pour isoler le combustible de l'humidité du sol. Sur le bois, on renverse les pots et les jarres. Dans les intervalles, elles placent du bois fin et sur les pots du bois plus gros, puis des herbes fines et, pour terminer, des herbes plus grosses. La mise à feu se fait surtout par les herbes sèches qui, par ailleurs, dégagent beaucoup de carbone. Les pots et jarres sont renversés dans le but de noircir l'intérieur et de laisser l'extérieur de la couleur d'argile cui.

Dès que le feu est consumé, les potières dégagent la cendre chaude avec leur bâton et retirent un à un les pots et les jarres. La cuisson aura été bonne si, en cognant faiblement le pot, on obtient un son clair et vibrant.

Cuisson des assiettes Kabré; (Village de Sédena, canton de Kouméa)

Le jour précédant le marché de Kétao ou de Hododa, la tchoumayou entreprend la cuisson de ses assiettes (nyanasse).

Rappelons que la capitale de la poterie, c'est Tcharé; Sédena s'est spécialisé dans la fabrication des assiettes, de véritables coupes.

Evidemment, la potière doit tenir compte de la météo; si pendant la cuisson, il se met à pleuvoir, elle se hâtera de mettre à l'abri ses assiettes.

Pour la cuisson des assiettes, il ne faut pas de four; de l'herbe sèche est étalée en cercle, les assiettes y sont placées, le pied en l'air, puis une nouvelle couche épaisse d'herbe sèche est répandue. La cuisson dure de 2 à 3 heures. Plus le feu est ardent mieux réussie sera la cuisson. L'herbe sous la coupe brûle mal, faute d'oxygène, et dégage beaucoup de carbone; la paroi intérieure de l'assiette prendra un aspect d'un noir brillant et le carbone restera ineffaçable.

Dès que le feu s'éteint, on couche les assiettes sur le côte.

Commercialisation:

Une potière réussit, en moyenne, à faire une centaine d'assiette en une semaine; le prix d'une assiette coûte 10 CFA, avec couvercle 15 CFA.

Pour aller au marché, elle ne peut charger que 20 assiettes (l'assiette a un diamètre de 22 cm et est haute de 20).

TONUNGHOYA (le tanneur).

C'est un travail artisanal qui était pratiqué à plein temps par les anciens Kabré; en leur temps, les peaux se vendaient bien, car alors on vivait encore en économie fermée. On portait des sandales en cuir, des sacs à main et des slips en cuir bien tanné (Jeunes et vieux préfèrent porter des culottes en lambeaux plutôt que des cache-sexes en cuir; ils ont peur que les ethnies voisines ne se moquent d'eux).

De nos jours, le tanneur ne s'adonne à son travail que dans l'apres-midi pendant la saison pluvieuse, car la matinée est consacrée à la culture. Le bénéfice de son travail artisanal sert à payer les impôts, la scolarité de un ou de plusieurs de ses enfants.

A. Déroulement du travail:

C'est un travail d'homme; les enfants aident leur père.

La première opération est d'acheter des peaux sur les marchés de Kétao (un des plus grands marchés se Kétao) ou de Hododa (marché de Tcharé); en moyenne, le tanneur ramène de chaque marché une dizaine de peaux uniquement des peaux de chèvres et de moutons. Le tonunhôya préfère travailler les peaux de chèvres, plus dures que celles des moutons; les peaux de bélier sont également appréciées.

Les peaux seront trempées dans le marigot pendant deux jours afin de les ramollir. Après deux jours, les peaux commencent à pourrir et seraient, par conséquent, inutilisables.

Lorsque la peau est bien ramoillie, on enlève, avec un coupe-coup les restes de viande (un mouvement trop brusque risquerait de déchirer la peau tout juste bonne, alors, à être jetée).

Pendant dix minutes, on frotte la peau avec des feuilles de papayer, puis elle est trempée pendant une journée et demie dans le téou (grand pot de terre cuite avec anses, spécialement utilisé par le tanneur); le téou est rempli d'eau malangée à des cendres. Aprés cette opération, les poils se laissent facilement détacher avec le coupe-coupe.

Le tannage de la peau:

Le peau est lavée à grande eau claire.

Pour rendre la peau imputrescible, le Kabré utilise un tanin indigène: le panu. Le panu est obtenu en pilant les fruits d'un épineux (panu) et en délayant la poudre dans de l'eau.

Pendant 3 heures, on frotte la peau avec du panu, puis on fait une boule avec la peau et on en fait sortit le jus; on replace la boule dans le jus avec une grosse pierre par-dessus pour empêcher le panu de pénétrer à l'intérieur et de pourrir la peau.

Après un bain d'un jour, la peau est retirée et le tonunhôya fait sortir tout le panu possible; il roule en boudin la peau, l'enroule autour d'un tronc et avec un bàtonnet il l'applique fortement contre la peau.

Après un séchage de 10 minutes au soleil, le tonunhôya étale minutieusement la peau pour enlever tout pli, puis badigeonne la peau avec de l'huile de palme, laisse sécher pendant 10 minutes au soleil et replonge la peau dans le panu (10') pour la ramollir et faire sortir l'huile rouge qui a pour effet de rendre lisse la peau; avec des feuilles de manioc on essuie l'huile.

Le tonunhôya laisse sécher la peau, puis la badigeonne en rouge avec du kpanjinga, obtenu en pilant les écorces d'une graminée ressemblant au mil (kpanjinga); la poudre est mélangée à du natron, puis délayée dans de l'eau.

La peau est enduite de kpanjinga pour la rendre plus lisse et surtout plus belle.

Un dernier coup d'oeil du tonunhôya, il essaie encore d'enlever quelques traces de viande séchée pour l'empêcher de pourrir et pour rendre la peau tannée plus souple. A présent, elle est prête pour la vente.

Prix et vente de la peau:

Il arrive au tanneur de travailler pour un bénéfice dérisoire. Cela est fréquent pendant la saison pluvieuse où la vente se fait difficile. Il lui arrive d'acheter la peau entre 50 et 75 CFA (suivant la grandeur). Pour la travailler, il doit se procurer du kpanjinga, de l'huile rouge et parfois du panu. Après plusieurs heures de travail, il ne réussira à la revendre qu'entre 40 et 50 CFA.

Mais la saison sèche lui est plus souriante, car le Kabré s'est fait quelqu'argent avec la récolte et surtout c'est l'époque où affluent les Kabré travaillant dans le Sud ou au Ghana et ramenant avex eux quelques économies. Il arrive au tonunhôya d'acheter la peau à 75 CFA (grande peau de chèvre) et de pouvoir la revendre à 125.

Il est évident que la peau tannée perdra de sa valeur si elle est trouée; cela arrive fréquemment et c'est dû à la présence de morceaux de viande qui, en se décomposant, trouent la peau.

La vente des peaux se limitent à quelques marchés: Hodo (Tcharé) Cila (Kétao); Kujuka ou Somiye (Niamtougou).

Certains tonunhôya vendent en plus des peaux tannées, des sacs (huyu, pl. huyun); ces sacs sont des peaux travaillées, mais non découpées (les trous dans le sac sont soigneusement raccomodés avec des bouts de cuir).

Un petit sac revient à 75 CFA et un grand à 150. Les Losso sont de bons acheteurs, car ils s'en servent pour y mettre leurs provisions et le produit des chasses. Les forgerons utilisent ces sacs pour en faire des soufflets. Evidemement, les cordonniers font une large consommation des peaux tannées.

Cette activité artisanale n'enchante guère les jeunes qui n'ont plus l'ardeur de leur père! Cependant, de jeunes tonunhôya s'orientent vers une activité plus artistique; ils confectionnent des porte-monnaies, des cartables....

PFOPFOLARU (celle qui fait du savon), (pl. pfopfolara)

C'est principalement le travail des femmes.

A. préparation:

La pfopfolaru doit acheter la matière première indispensable; la cendre et l'huile de palmiste.

Les noix de palme, kpakpakikpeda (noix noire), sont écrasées une à une; les amandes sont légèrement grillées puis pilées. La pâte est versée dans de l'eau qu'on fait bouillir; de temps en temps, il faut remuer pour faire monter l'huile à la surface.

Les cendres, achetées au marché de Kétao, sont obtenues en calcinant les régimes de palmier dépouillés de leurs noix. Ces cendres ne sont pas directement utilisables; on les met dans une jarre trouée (tomou) spécialement réservée à cette opération; on verse de l'eau, puis on laisse filtrer; le liquide obtenu est porté à ébullition.

On fait ensuite le mélange: liquide de cendres filtrées et d'huile de palmiste, dans une proportion de 3 à 2. On chauffe le tout et lorsque le liquide devient pâte, la pfopfolaru fait des boules de savon.

B. commercialisation:

La pfopfolaru doit acheter la matière première. Pour pouvoir faire 100 boules de savon à 5 CFA chacune, elle doit acheter: 250 CFA d'huile de palmiste et 100 CFA de cendres. Son bénéfice net est de 150 CFA.

En moyenne, elle fait deux fois par semaine du savon et va le vendre sur les marchés de Lassa-Haut, Hododa, Yadé et fait la vente directement dans les quartiers.

La capitale du savon reste Pangalo.

DATODU (vannier) Sahoudé.

C'est un travail de femmes et de filles.

Elles confectionnent des chapeaux avec du dato (genre de palmier poussant près des marigots).

Les palmes sont séchées et chaque nervure est divisée en 4 bande. Un chapeau est terminé en 2 heures et vendu à 25 CFA. La botte de dato est achetée 5 CFA et permet de confectionner un chapeau.

Les chapeaux sont vendus sur les marchés de Mazi et Hododa.

Des Obstacles Au Developpement Rural En Pays Kabre*

Engrais

Les Européens, il y a plus de 20 ans, ont d'abord cherché à améliorer notre fumier traditionnel; ils nous ont dit de creuser de grandes fosses pour y enfouir des herbes et les laisser pourrir. C'est ce que nous avons fait mais le résultat n'a pas été meilleur que celui obtenu avec notre furier habituel. Puis on nous a promis un produit pour faciliter la putréfaction des herbes; mais nous n'avons rien vu venir et nous nous sommes découragés.

Par la suite les agents de l'agriculture ont proposé de construire des étables fumières et de prêter des boeufs à ceux qui n'en avaient point. Le fumier obtenu par la putréfaction de la litière d'herbe était de bonne qualité mais les herbes, une fois reéandues sur la terre, repoussaient; alors nous avons demandé en produit pour tuer les herbes mais on ne nous l'a jamais apporté. Dans notre propre système d'étable, ce sont seulement les excréments de boeufs que nous conservons.

Depuis 1962, la SPAR nous propose un engrais très efficace pour remplacer le fumier traditionnel, mais il faut l'acheter et où trouver l'argent? ET si le paysan produit davantage, que faire d'un produit qu'il n'arrive pas à écouler? Il faudrait qu'il puisse alors diviser son produit en deux, une partie pour la consommation, une autre pour la vente; mais actuellement aucune société ne lui achète son produit et alors à quoi bon cultiver. Le Kabrè n'est pas encouragé, car quand il lui arrive de vendre une petite quantité, il utilise son argent pour payer l'impôt.

Pisciculture et Barrage

On nous a montré le moyen de faire des viviers près des rivières qui ne tarissent pas et les Européens nous ont donné des poissons que nous nourrissions avec de la farine de manioc; cela a bien réussi chez moi et nous avons pu ainsi mangé du poisson, mes femmes et moi.

Mais au temps de l'Indépendance, on a détruit la rigole, attrapé le poisson et évacué l'eau. Depuis, je n'ai pas eu le courage de recommencer.

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*Source: Assih, Robert, Des Obstacles au Develloppement Rural en Pays Kabre,: Centre d'Études et de Recherches en Sciences Humaines de la Kara, Documents Ethno-Sociologiques, Serie C, Fascicule IV.

On nous a également aidé à construire des murs pour retenir les eaux de source et des torrents mais ici encore nous avons été découragés lors de l'Indépendance.

Arachide

Une certaine variété d'arachide, dite: arachide de Dapango, a été introduite; certains de nous la cultivent mais elle produit moins d'huile que l'arachide d'ici.

Puis on nous a apporté l'arachide Dahoméenne dont la coque peut contenir quatre ou cinq graines et est très huileuse et l'arachide de Niamtougou mais ces deux variétés importées n'ont pas réussi et ne sont probablement pas adaptées à nos terres.

Emancipation des femmes

Il était d'usage qu'au moment des "Laking" (chasses) les femmes et les jeunes filles s'en aillent au champ porter le fumier et qu'elles le répandent avant la saison des pluies.

Aujourd'hui, si l'on dit à sa femme de porter le fumier dans le champ, elle vous répond qu'elle doit se rendre au marché; votre fille vous dira qu'elle va à l'école pour s'instruire. Ainsi les femmes vont à leurs propres occupations et nous laissent seuls.

Au temps de mes parents la nourriture était beaucoup plus abondante et il n'était pas nécessaire de dire à sa femme d'aller porter le fumier; elle le faisait d'elle-même et elle savait qu'elle recevrait une part de la récolte.

Aujourd'hui, quant le mari a mis de côté la quantité de mil pour la nourriture du foyer et pour la boisson des cultivateurs, il vend le reste pour payer l'impôt et acheter les poulets des sacrifices. La femme se dit: à quoi bon travailler pour mon mari, je n'y ai aucun intérêt; voilà ce qui a poussé les femmes à la paresse.

Scolarisation et Emigration

Autrefois toutes les classes d'âge travaillaient dans une communauté joyeuse.

Aujourd'hui, si un homme a deux fils qui vont à l'école, quand il y a "hada," c'est lui seul qui va se joindre aux autres et on ne viendra le cultiver qu'une seule fois; si ses deux fils étaient allés travailler avec lui dans les champs d'autrui, on serait venu le cultiver trois fois.

Aujourd'hui il n'y a plus que les vieux qui cultivent en groupe et s'il arrive qu'un jeune homme suive son père au "hada," c'est tout simplement parce qu'il souhaite qu'on aille ensuite cultiver pour son beau-père; ensuite il va partir au Sud chercher de l'argent.

Ainsi l'école et l'émigration font peu à peu mourir la société de culture.

Vente de terrains

Certains vieux, délaissés par leurs enfants partis au Sud, ont été obligés de vendre des terrains à des étrangers pour avoir de l'argent.

Dans l'ancien temps, la terre ne se vendait pas; s'il arrivait que cela se produise, les frères du vendeur la rachetaient, car la terre est le bien des aieux.

Social, Cultural and Economic Investigation For Peace Corps Volunteers*

The information on Kabiye culture in other sections of the Special Skills Handbook provides you only with an overview of what Kabiye culture represents. The questions in this section will allow you to find out more on your own concerning aspects of the culture you are curious about. Many of the terms used below will have simple Kabiye paraphrases, if you give them a little thought.

I. SOCIAL ORGANIZATION OF THE TRIBE

A. Kinship & Family

1. Is the rule of decent patrineal or matrilineal?
2. Does inheritance pass through the male or female?
3. Is residence patrilocal? Matrilocal?
4. How is the nuclear family organized?
5. How is the extended family organized?
6. What is the system of classifying relatives?
7. Is there intermarriage with other tribes?
8. How are relationships and behaviors toward relatives?
9. What are the rules of marriage and divorce?
10. Is there a chieftanship?
11. How does the chieftanship pass?

B. The Life Cycle

1. Where are infants delivered?
2. Who helps in the delivery?
3. Are native medicines used during delivery?
4. How are infants named?
5. What is the attitude toward twins?
6. How long are babies nursed?
7. When does the baby begin to eat solid foods?
8. How long is the baby carried by its mother?
9. Does the mother receive help from relatives in rearing her baby?
10. Are wet nurses used?
11. Do young boys and girls share in household or farming responsibilities? At what age?
12. What are the age-grade societies and how are they delineated?
13. What are the individual relationships toward others in his or her age-grade society? (ɛvalaa and akpema)?
14. What are the initiation ages?

*Source: Peace Corps, Togo

15. At what age is the crucial initiation of boys? Girls? Circumcision of each? At what ages?
16. Who chooses the young man's bride?
17. What are the rules of engagements?
18. When may boys marry?
19. Are there girls' puberty ceremonies?
20. What are the marriage ceremonies?
21. How many wives may a man marry?
22. What are the burial customs?
23. What are the funeral ceremonies?
24. Are women buried in the same cemetery as men?

C. Religion, Cosmology and Values

1. What are the religions of this group?
2. Are there tribal priests?
3. What are the concepts of gods and heaven?
4. Is there a hell?
5. What are the ranks of the fetishes?
6. How can a person become a fetish priest?
7. What are the beliefs about death and afterlife?
8. What are the fundamental dogmas of this religion?
9. Is witchcraft practiced?
10. What are the people's ideas about the make-up of the universe? The sun, moon, water, land, plants, wind, rain, etc.
11. What are the basic values of this society in relation to work, tribal loyalty, traditions, relatives and family, tribal customs, education, democratic values, wealth, etc.?

D. Arts & Crafts

1. What are the wood and metal arts produced in this area?
2. What are the arts used for ceremonial activities?
3. What type of clay work is done?
4. What basket and cloth work is done?

E. Native Medicines

1. What are the various means of traditional cures for common ailments?
2. Are there medical specialists in this group?
3. What is the attitude of the people toward modern medicine?
4. Are there native medicines for snakebite, malaria, headache, stomachache, etc? What is their effectiveness?

F. Diet

1. What are the basic foods?
2. How are they prepared? By whom?
3. How many meals are prepared per day?
4. What does breakfast, lunch and dinner consist of?

II. POWER & DECISION-MAKING

A. Social Analysis of the Town

1. Breakdown of town into divisions,
   villages,
   lineages,
   families,
   compounds,
   quarters,
   age groups.

2. Is there a status hierarchy of families, lineages, or villages? What special privileges are given to particular quarters, families, or individuals?

B. Power Elements

1. age groups
2. family heads
3. chiefs
4. fetishers
5. town meetings
6. village meetings
7. local council
8. cooperatives
9. special interest groups
10. political organization
11. inter-village meetings or organizations
12. women's groups
13. religious societies and churches
14. teachers, priests, and other strangers
15. political leaders
16. government officials.

C. Issues

Who handles issues concerning each of these?

1. school
2. road building, path clearing, and other communal labor projects

IV. TRADITIONAL AGRICULTURAL PRACTICES

A. Crops

1. What crops are grown? What varieties of various crops are grown?
2. Is there any crop specialization within the community?
3. Do they refuse to grow any particular crop?
4. What new crops have been introduced within the last 5 years? 50 years?

B. Calendar and Rotation

1. During what part of the year are the following tasks undertaken:

   a) clearing
   b) burning
   c) making of mounds for yams
   d) planting of various crops
   e) weeding
   f) early harvest
   g) regular harvest

2. What crops are planted with what?
3. How many years is a piece of land planted before it is left fallow?
4. What crops follow what crops on a piece of land?
5. How many years is a piece of land left fallow before it is planted again?
6. Are different fallow cycles used for different types of land?
7. Is there a village-wide rotation and fallow plan which everyone follows?
8. Does everyone in the village start clearing, planting and harvesting at the same time? What individual or what natural signs indicate that it is time to begin?

C. Land Use

1. How many pieces of land do various farmers utilize during a single growing season?
2. How far are plots from one another?
3. How far do the farming plots range from the home compound?
4. Do farmers put temporary shelters close to their farm plots?
5. Do farmers in this community rent farm land from one another? Do farmers in nearby communities rent farm land in this community? What are the rental rates for a piece of land?
6. How large are various pieces of farm land?
7. What is the size of the total land holdings of various farmers?
8. How much land do various farmers plant in a single year?

D. Division of Labor

1. What are the various farming tasks assigned to the various members of the family--husband, wife or wives, and children?
2. Do husbands and wives farm on the same plots or on different ones?
3. Who is generally responsible for the major portion of the activities connected with farming, the man or his wife?
4. How is the income from the sale of various crops divided between a husband and his wife?
5. To what extent do friends and relatives help each other with farming tasks? Is this assistance governed by reciprocal work arrangements?
6. To what extent is hired labor used to do farm work?
7. Do hired laborers generally come from within the community or from outside?

E. Tools

1. What tools do farmers use?
2. What are they made of and how are they made?

F. Farming Techniques

1. Are certain types of land reserved for certain types of crops?
2. What crops are planted in mounds? What size are the mounds? How are the mounds made?
3. How are various crops planted?
4. How are things lined and spaced, or aren't they?
5. What crops use poles and how is the staking done?
6. Are certain crops placed near the compound and other crops far away?
7. How often is the weeding done?
8. Is mulching or manuring done? Is fertilizer used?
9. Is there any irrigation?
10. During what hours of the day are farming activities carried out?
11. To what extent do different farmers within the community employ different techniques?

G. Threats to Crops

1. What natural hazards cause damage to the crops?
2. What supernatural hazards are thought to cause damage to the crops?

H. Farming and Religion

1. Is any sacrificing done in connection with farming?
2. If so, what is the purpose?
3. Is rainmaking done?
4. What folk beliefs are there concerning farming, e.g., prohibitions on certain crops or certain types of farming activities?

I. Marketing

1. Where do farmers sell their produce?
2. What are the principal crops which farmers sell outside of the community?
3. What prices do various items sell for at various times of the year?
4. What agricultural products are bought from the outside?

J. Palm Products

1. Are palms grown in the community?
2. What portion are wild and what portion cultivated?
3. Do the villagers themselves harvest the trees or are outsiders hired to come and do it?
4. How are the palm fruits processed--by hand, screw, press, hydraulic press, or Pioneer Oil Mill?
5. Where are the various palm products sold?
6. Are wild palms owned individually, by families or by the whole village?

K. Livestock

1. What types of animals do people own?
2. How many of each type do various farmers own?
3. How are animals fed during the dry season? rainy season?
4. Are animals planned?
5. Is their manure saved for crops?
6. How is it saved?

L. Crop Storage

1. How are crops stored?
2. What is the estimated damage by insect and rodents to stored crops?
3. What insects and rodents attack stored crops?
4. What traditional means of protection against damage are taken?
5. Is help given by any agency in protecting stored crops against damage?

M. Hunting

1. Is any communal hunting done?
2. What wild animals are hunted?
3. Are there any individual professional hunters?
4. Are there any taboos connected with hunting?
5. Are any animals taboo to eat?

N. Fishing

1. Are the rivers in the area fished by the peasants?
2. Are there any professional fishermen?
3. What are the most common fish?
4. Are there any government regulations concerning fishing of the rivers and lakes?
5. What type of equipment is used (i.e., nets, hooks)?
6. How are the fish prepared for sale?
7. Are fish sold in the market?
8. Are they fresh, smoked, sun dried?

O. Burning Practice

1. When does burning occur?
2. Why is land burned?
3. Is burning discouraged?

P. The Market

1. What products are sold in the market?
2. How often is market day?
3. Is the market used for social purposes? In what way?
4. Do both men and women sell in the market?
5. Are any particular items monopolized by men or women?
6. Are men or women the tailors?
7. Do market women come long distances from their homes?
8. Is meat sold in the market? How often?
9. Do tradesmen from other tribes sell in this market?
10. What are the prices of the various goods? Is there bargaining among the people?
11. Are live livestock sold?
12. What other ethnic groups come to the market? What do they sell?

Q. Taxes

1. Is there a land tax?
2. Is there a head tax?
3. How are taxes collected?
4. How much tax is charged?

The materials in this section are included for two reasons. First, they are representative samples of material prepared by the Togolese government for use in adult literacy programs for women. Secondly, as short, simplified Kabiye texts, they can also be useful language learning materials.

The selections in this section are presented in a bi-lingual facing page format with word-by-word English translations facing the Kabiye text. Loose translations of all the selections have been grouped together on pages .

Source: The selections in this section are taken from: Guide des Centres Feminins d'Alphabetisation Fonctionelle en Kabiye, Region Centrale, May 1978, Ministere de la Sante Publique des Affaires Sociales et de la Promotion Feminine, Secretariat d'Étataux Affaires Sociales et à la Promotion Feminine, Direction Generale des Affaires Sociales, Division de l'Alphabetisation et de l'Éducation des Adultes.

(Literal Translation)

1. Women, Guardian of the House.

Nakaa articles on exist neatness. She brought doughnuts market in. Houseflies not come her on. Her husband Calaa love her being and her doing. Nakaa bought guinea fowl eggs. Her family in with "yayyaḍe" ceremony. House in good being defeats unmannerliness.

2. Nakaa The Good Lady.

Nakaa has plot. She planted eggplant; she planted beans. She come then she pluck them she take go market in. She sell then, she buy food which it is lacking and she take go house. She help her husband and her family that. Nakaa has heart good.

3. Women Must Also Vote.

Caa ate doughnut Nakaa house. Doughnut was sweet. Tomorrow Caa will go he weed beans under plot in. He pick them then his wife again doughnuts fry. He eat then his wife go away put paper. Now women have benefit section that it in.

1. Nakaa wondu yɔɔ wɛ cɪɖɪcɪɖɪ. ʂkɔna kakayɪsɪ kɪyaku daa. Kɔcɔsɪ ɛɛkɔŋna ɛyɔɔ. ʂwalu Calaa sɔɔla ɛwɛtu nɛ ɛlakasɪ. Nakaa yaba suw yala. ʂhɔw daa wɛ yaɣyaɖɛ sɔnzɪ. Ðɪya ɖew wɛwu ɖɔɔnuu acalɪtu.

2. Nakaa wɛna kotoŋa. Eɖu keela, eɖuw sona. ʂkɔŋ lɛ ekoyi ewona kɪyaku daa. ʂbɛduu lɛ ɛya tɔɔnaɣ ŋga kɛwɛ kɛdɛɖaɣ yɔ nɛ ekpena ɖɪya. ʂsɪna ɛwalu nɛ ɛhɔw kɛlɛ. Nakaa wɛna laŋɪyɛ ɖew.

3. Caa tɔɣ kakayaɣ Nakaa dɛ. Kakayaɣ wɛ lelɛŋ. Cee Caa woki ɛhayɪ sona dɛɛ kotoŋa daa. ʂhɛw sona lɛ, ɛhalu tasɪ kakayɪsɪ ɖuzuu. ʂtɔkɪ lɛ ɛhalu ɖɛɛ takayaɣ ɖuzuu. Nɔnɔyɔ halaa wɛ wazaɣ hɔɔluu ŋgu kɪdaa.

(Literal Translations)

4. Be Thrifty.

Caa he not spoil his wealth for nothing for nothing. He has book, if money he do mathematics first it in before he take out. That you not spoil food for nothing for nothing then it be that you do it on mathematics and before you take out and day it not give you shame.

5. Paaluki and Papaala.

Paaluki father took go him school. Papaala father took go him weeding farm in. Paaluki reading book. He know sense very much. Papaala weeding plot in. He weed well. What did they know sense that? It came from their father's side. You have children if, show them sense. They not know something, then they not have benefit.

6. Neme, The Industrious School Girl.

Neme mother is Mamayu. Her father is Anaamiŋ. Neme go school. Before and she leave then, she sweep kitchen under she do house work all all. School in then, she listen teacher. She not do misbehavior. What did? Because her father and her mother they have taught her sense all. They like that tomorrow back it good for her and it be also their benefit. We not leave our children empty, we look their on.

4. Caa ɛɛwɛɛkʊʊ ɛdɛ ñɪm fala fala, ɛwɛna takayay. Yee lidiye kɔyɔ, ɛlakɪ akɔnta kadaa faɪ pʊcɔ ɛlɪzɪ. Nɛ ndaawaakɪ tɔɔnay fala fala lɛ, pɪwɛɛ se nla kɔyɔɔ akɔnta nɛ pʊcɔ nlɪzɪ, nɛ wiɖi pɪdaahaŋ fɛyɛ.

5. Paaluki ca wonai sukuli. Papaala ca wona ele haɖaw daa. Paaluki kalʊʊ takayay. ʂtɪla lɔŋ siŋŋ. Papaala hayʊʊ keleka. ʂhayʊʊ camɪyɛ. Ebe laba patɪlɪ lɔŋ ɛnʊ? Pɪlɪna padzaanaa cɔlɔ. ŋwɛna pia kɔyɔ, wɪlɪsɪ lɔŋ. Sɪdatɪlɪ nabʊyʊ kɔyɔ sɪfɛɪna wazay.

6. Nɛmɛ ɖoo lɛ Mamayʊ. ʂdza lɛ Anaamiŋ. Nɛmɛ woki sukuli. Pʊcɔ nɛ ɛɖɛɛ sukuli lɛ, ɛhazʊʊ nemeya dɛɛ, ɛla ɖɪya tʊmɪyɛ tɪŋɛ paɪ. Sukuli daa lɛ ewelesuuna wɪlɪyʊ. ʂɛlakɪ yem yem. ʂbɛ laba? Mbʊpʊyɔɔ yɔ ɛdza nɛ ɛɖoo pawɪlaɪ lɔŋ mɛlɛm. Pɔsɔɔla se piɖenagɛ ceewayɪ, nɛ pɪkɛna ɖɔɖɔ pɛdɛ́ kɛzɛwa. Ðɪdaayeki ɖebia yem. Ðɪcɔna sɪyɔɔ.

(Literal Translation)

7. Air and Light.

Sanaa built house. Its windows and doors they wide well. Air enter well house in. Sunlight enter also very well. They did and Sanaa house is not cold water, he not have case. Sicknesses are not, because Sanaa not lie them. Everybody then, he build his house like Sanaa build.

8. Nakaa, the Dirty and Troublesome Woman.

Nakaa picked spinach Naanakuw farm in. Spinach that it brought row some. Her husband came from drinking place yesterday he arrived then Nakaa lay him mat insects on that he sleep. Nakaa she had been sweeping rubbish if, insects would not have come to the house. It be that we sweep house back and it in weeds and we burn fire or we bury it.

9. The Good Housekeeper.

Natuu is woman repairer. You go her house you not see dirty something. She sweep compound, she wash dishes and she repair them well, she wipe building in, she dry mats. My friends, it be that we do like Natuu.

7. Sanaa ma ɖaŋ. Kɪdɛ mondolo pɔŋ nɛ nɔnɔsɪ pawala camɪyɛ. Heelim suw ɖaŋ daa ɖew. Wɪsɪ mʊntʊsʊʊ suw ɖɔɖɔ pɪŋŋ. Mbu labɪna nɛ Sanaa ɖaŋ daa eeniki lɪm, ɛɛwɛw tɔm. Kʊdɔmɪŋ fɛɪ, mbʊpʊyɔɔ yɔ, Sanaa ɛɛhɪnʊʊɪ. Paa wei lɛ ɛma ɛɖaŋ ɛzɪ Sanaa mawʊ yɔ.

8. Nakaa ca ñaatʊ Ñaañakʊw hayɪm daa. Ñaatʊ ndʊ tʊkɔna ñaɖʊ nakʊyʊ. ʂwalʊ lɪna ñɔtʊ ɖeɖe ɛkɔɔ lɛ, Nakaa pɔɪ ñalʊw aña yɔɔ se edno. Nakaa ɛɛhazaɣ ñɪtʊ kɔyɔ, aña taakɔɔ dɪya. Pɪwɛɛ se ɖɪhazɪ ɖɪya wayɪ nɛ kadaa ñitu nɛ ɖɪsɔ miŋ yaa ɖibimdu.

9. Ñatʊʊ kena halʊ nɔɔzɪyʊ. ŋwoba ɛdɛ ɖɪya yɔ ŋŋnaɣ asuluma pʊyʊ. ʂhazʊʊ taɣ, ɛñalɪ ñanzɪ nɛ ɛnɔɔzɪsɪ camɪyɛ ɛhɪzɪ kuduyu daa ele ñalɪŋ nɛ pɪsacɪmla. Mayaawaa, pɪwɛɛ se ɖɪla ɛzɪ Ñatʊʊ yɔ.

(Literal Translation)

10. Keeping Chickens.

Ɖona rear chickens. What left she rear them? Because she love meat eating, she not have money that she buy it every day. She keep them, day which she like meat eating, she can she kill. Also then money is not that she buy salt, she sell and she buy. It on then, chickens rearing is benefiting. My friends, we do like Ɖoŋa.

11. Garbage, Fertilizer and Vegetables on the Farm.

Nakaa plot in did vegetables excessively. What left? Nakaa was sweeping compound rubbish which, she was throwing hole in. It rotten and she collect she threw plot in. Its fertility left and vegetables did. Now, it be that rubbish rotten one then we do it like Nakaa did, and we throw our plots in. Because it repair vegetables planted one.

12. Balance Your Diet by Alternating Vegetables.

Nakaa and her husband and her children they have veins, they have smartness. What did? Because Nakaa knows sense. She has plot which she plant it in vegetables. She planted okra, beans, eggplant, tomatoes and other vegetables. Vegetables those then she prepare and she change. Its preparation and alternating left and she and her husband and her children they are smart. Fellow women, we do like Nakaa and we not turn dull people.

10. Ðoŋa qizuu keleme. ɓbɛ yeba eqiziyɛ? Mbʊpʊyɔɔ yɔ ɛsɔɔlɪ nandʊ tɔɔwʊ, ɛfɛɪna lidiye se ɛyakɪdʊ paa qoye. Eqizuuyɛ yɔ, kaakʊ ŋgʊ ɛsɔɔla nandʊ tɔɔwʊ yɔ, ɛbɪzʊʊ ɛkʊw. Ðɔdɔ lɛ lidiye ɛfɛɪ se ɛya qɔm kɔyɔ, ɛbɛdɪ nɛ ɛya. Pʊyɔɔ lɛ, keleme qizuu wɛ wazaɣ. Mayaawaa, qɪla ɛzɪ Ðoŋa yɔ.

11. Nakaa kacɪka daa laba qozi pɪdɪɪfɛɪ. ɓbɛ yeba? Nakaa hazaɣ taɣ ñɪtʊ ndʊ yɔ, ɛlɔwaɣ pɔw nakʊyʊ daa. Ndʊ qazɪna nɛ ekʊw ɛlɔ kacɪka daa. Tʊdɛ mʊzʊŋ yebina nɛ qozi la. Nɔɔnɔɔyɔ pɪwɛɛ se ñɪtʊ kɪqazɪtʊ lɛ, qɪladʊ ɛzɪ Nakaa labʊ yɔ, nɛ qɪlɔ qakacɪsɪ daa. Mbʊpʊyɔɔ yɔ, tʊqaynʊʊ qozi kɪhayɪm.

12. Nakaa nɛ ɛwalʊ nɛ ebia pɛwɛ toma, pɛwɛ waka. ɓbɛ laba? Mbʊpʊyɔɔ yɔ Nakaa sɪma lɔŋ. ɓwɛna kacɪka ŋga eqʊwʊ kadaa qozi yɔ. Eqʊ mana, caasɪ, keela, tʊmatɪ nɛ qozi lɛɛsɪ. Ðozi nzɪ ehiluu nɛ ɛkɛw. Sɪdɛ hiluu nɛ kɛwʊ piyebina nɛ ɛ nɛ ɛwalʊ nɛ ebia pɛwɛɛ wekeweke. Mayaawaa, qɪla ɛzɪ Nakaa yɔ nɛ qɪdaapɪsɪ awɛɛkʊʊwaa.

(Literal Translation)

13. Wash Your Vegetables Before You Cook Them.

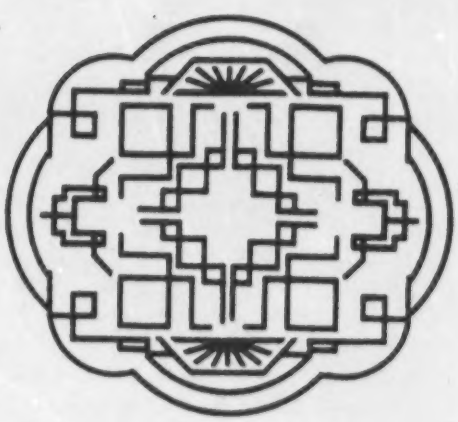
Nakaa and her husband and her children they are fit fit. What did? Nakaa sweep compound rubbish and she throw hole in that it rot. Rubbish that filthy rubbish it is rubbish that she threw her plot in vegetables under. Vegetables did. She pick that she prepare. Before she prepare it then what she do? She wash it water good in first. Because she pick them like that illness seeds exist it on. My friends we pick or we buy vegetables then, we wash it water good one in before and we prepare.

14. Alcohol Is Not Good Food.

Ðoŋa no has weight persons middle. What left? Because she drinks wine limit absent. She not eat food. She see (five francs) buy then wine under she win sit. She not cloth she not dress. She not go hearth mouth. Her children and her husband they not eat something. Persons talk her matter, they insult her. The local children hit her rocks. She turn mad person. My friends, we not do like Ðoŋa. Its living diminish us what we are.

13. Nakaa nɛ ɛwalʊ nɛ ebia pɛwɛ wekeweke. ɠbɛ laba? Nakaa hazʊʊ tay ñɪtʊ nɛ ɛlɔw pɔw daa se tʊɋazɪ. Ñɪtʊ ndʊ kʊzɔɔtʊ ñɪtʊ tʊgɛwa. Ñɪtʊ ɛlɔ ɛkacɪka daa ɋozi dɛɛ. Ðozi laba. ɠhɛwsɪ ehili. Pʊcɔ ehilisi lɛ ɛbɛ ɛlakɪ? ɠñalʊʊsɪ lɪm kɪbambʊ daa faɪ. Mbʊpʊyɔɔ yɔ ɛhɛwsɪ mbʊyɔ kʊdɔŋ pewɛ sɪyɔɔ. Mayaawaa, ɋɪhɛ ɋozi yaa ɋɪyaba ɋozi lɛ, ɋɪñalɪsɪ lɪm kɪbambʊ daa nɛ pʊcɔ ɋihili.

14. Ðoŋa fɛɪ yuŋ ɛyaa hɛkʊdaa. ɠbɛ yɔɔ? Mbʊpʊyɔɔ yɔ ɛñɔw sʊlʊm kamay fɛɪ. ɠɛdɔkɪ tɔɔnay. ɠnay biye lɛ sʊlʊm dee ɛwakɪ cayw. ɠfɛɪna pɪsaw, ɛfɛɪna toko. Eewoki mɪzay nɔy. Ebia nɛ ɛwalʊ paadɔkɪ nabʊyʊ. ɠyaa yɔɔdʊʊ ɛdɔm, patʊʊɪ. ɠdzaɋɛ daa pia yakɪɪ pɛɛ. ɠbɪsa kpansʊyʊ. Mayaawaa ɋɪdaala ɛzɪ Ðoŋa yɔ. Pɪdɛ wɛtʊ pasʊʊɋʊ mbʊ ɋɪŋɛwa yɔ.



(Summary Translation)

1. Woman, Guardian of the House.

Nakaa's things are neat. She has brought doughnuts to the market. Houseflies do not fly around her. Calaa her husband likes her attitude and her behavior. Nakaa has bought some guinea fowl eggs. Her household is having the 'yaɣyaɖe' ceremony. A clean house eliminates unmannerliness.

2. Nakaa The Good Lady.

Nakaa has a plot. She planted eggplant and beans. She goes to the plot and picks them and takes them to the market. After selling, she uses the money to buy the food she needs and takes it back home. By so doing, she helps her husband and her family. Nakaa has a good heart.

3. Women Must Also Vote.

Caa ate a doughnut at Nakaa's house. The doughnut was very nice. Caa will go tomorrow to weed the beans on his plot. When he picks the beans, his wife will prepare some doughnuts for him. While he eats the doughnuts, his wife will go to cast her vote. Women are now known to do this.

4. Be Thrifty.

Caa does not spend his wealth unnecessarily. He has a notebook in which he enters everything he spends. In this notebook he calculates his expenditure before he makes any withdrawals. In order not to waste food, one has to check one's stock before taking out anything so that one does not face any shortage in the future.

5. Paaluki and Papaala.

Paaluki's father has sent him to school. Papaala's father has taken him to the farm. Paaluki is reading. He is very intelligent. Papaala is weeding on the plot. He weeds well. Why are they so clever? It's hereditary. Educate your children if you have any, for they'll be useless if they are ignorant.

6. Neme, The Industrious School Girl.

Neme's mother is Mamayu. Her father is Anaamiŋ. Neme is a school girl, and before she leaves for school, she sweeps the kitchen and does all the household chores. At school, she listens to her teacher. She never misbehaves. Why doesn't she? Because her parents have brought her up well. They would like her to progress and become a prosperous girl in the future. They want their efforts to be beneficial to her. We shouldn't neglect our children. We need to take good care of them.

7. Air and Light.

Sanaa has built a house. Its windows and doors are very wide. There is a free flow of air in the rooms. There is also a good amount of sunlight. That is why Sanaa's rooms are not damp; he has no problem. Disease is absent in his life since he never falls sick. Everybody should build like Sanaa.

8. Nakaa, the Dirty and Troublesome Woman.

Nakaa picked some spinach in Naanakuw's farm. There was a row over that spinach. When her husband came back from the drinking bar yesterday, she lay a bed over some insects for him to lie on. If Nakaa had been sweeping, all these insects would not have entered the house. We need to sweep in and around our houses and burn or bury the rubbish.

9. The Good Housekeeper.

Natuu is a good housekeeper. You will not find any dirty articles in her house. She sweeps the compound, washes the dishes and arranges them nicely, scrubs the floors of the rooms, and dries the mats and the children's bedsheets. My friends, we should follow Natuu's example.

10. Keeping Chickens.

Ɗona keeps chickens. Why does she keep them? Because she loves to eat meat, and she has no money to buy it every day. With these chickens at home, she can kill one anytime she feels like eating meat. Also, when she has no money to buy other ingredients, she can sell some of the chickens in order to be able to buy what she needs. For that matter, it is beneficial to keep chickens. Friends, let's follow Ɗona's example.

11. Garbage, Fertilizer and Vegetables on the Farm.

There are lots of vegetables on Nakaa's plot. Why? Nakaa used to collect all the rubbish after sweeping and dump it into a pit. Nakaa collected this rubbish again after it had decomposed and put it all over her plot. This is what she did to fertilize her plot, and, as a result, her plants grew well. We now need to treat rubbish the way Nakaa did, and dump the decomposed garbage on our plots. Because it fertilizes the soil and allows our vegetables to grow.

12. Balance Your Diet by Alternating Vegetables.

Nakaa and her husband and her children are very strong, they are smart. Why? Because Nakaa is a very clever woman. She has a plot on which she plants vegetables. There, she planted okra, beans, eggplant, tomatoes and others. She keeps on changing the vegetables she eats from one type to the other. It is this change of vegetables that made her, her husband and children very smart. Comrades let us do like Nakaa so as not to become slow, dull people.

13. Wash Your Vegetables Before You Cook Them.

Nakaa and her husband and her children are all very fit and strong. Why are they? Nakaa deposits garbage into a hole to rot. This garbage is rather filthy. She used the same to fertilize her garden. Now the vegetables are fully grown. She picks some for sauce. What does she do before she prepares the sauce? She first washes the vegetables in clean water. Because there are disease-causing viruses on the leaves. My good friends, let us wash our vegetables with clean water before cooking whenever we pick vegetables from our farms or buy them from the market.

14. Alcohol Is Not Good Food.

Ɗona has no standing among other women. Why? Because she drinks a lot. She does not eat anything. Whenever she gets some money, she goes to bars. She has no cloth, neither has she a dress. She doesn't even go to the kitchen. Her children and her husband do not have anything to eat. She is talked about, she is insulted and the local children throw stones at her. She has become a mad person. Friends, let's not follow Doŋa's example; such a habit reduces our value.

PART VI

NEWSPAPER ARTICLES

The following newspaper articles are included as representative samples of the Kabiye language as it is used in contemporary journalism. Of particular interest is the vocabulary of public affairs, such as the Kabiye equivalents for 'mayor,' 'agricultural development,' 'conference.'

Summaries of the newspaper articles in free translation follow the Kabiye-English bilingual texts.

All articles have been taken from La Nouvelle Marche, January 5-11, 1980.

Stock Keepers Have Been Warned

(Literal Translation)

Lome City head person announced and he told persons those they rear sheep, goats and pigs Lome town in that, they not look after their animals those their on well. They roam and they spoil trees new which they plant years every. It not good at all. It not fit that it repeat do like that.

They took law that they put work which it collect rubbish Lome town in and police hand in that if they see animals some it roam any where aimlessly they catch it and they take go they lock up.

Animals that they catch it and its owner come it get then, he pay money sacks five (5000) entirely and before he get his animal that.

But if they catch animals some and it sit down days two and its owner not come that he collect it they kill it and they sell meat to public. They gave them strength that they do like the law said.

Lome City on looker put law this.

Posuzu Kpɪna Dɔyaa Tɔm

Lima maalika ñuwdu suzaa nɛ eheyi ɛyaa mba pɔɖɔwu heŋ puŋ nɛ afanaa Lima tɛtu daa yo se, paacoŋna powondu ndu tuyoo ɖew. Tɪyɛluu nɛ tuwaakuu tɪŋ kɪfaŋ wei pɔsɔwu pɪnzɪ tɪŋɛ yo. Pɪfɛɪ ɖew pɪlɪ. Pɪdamuna se pɪtasɪ labu mbu.

Pakpaɣ paytu ndu nɛ paɖuzɪ tumɪyɛ nɖɪ ɖuguwu ñɪtu Lima tɛtu daa nɛ fulasinaa nesi dɛɛ se yee pana kpɪnɛ naɖɪyɪ ɖɪyɛluu paa le yem kɔyɔ, pakpaɖɪ nɛ powona paɖɪɣ.

Kpɪnɛ nɖɪ pagbaɖɪ nɛ ɖɪdu kɔɔ ɖɪmuwu kɔyɔ, ɛhɛyɪ lidiye kudokuŋ kagbanzɪ (5000) tem nɛ pɪ:ɔ ɛmu ɛkpɪnɛ nɖɪ.

Pɪsaɣ yee pagba kpɪnɛ naɖɪyɪ nɛ ɖɪcaɣ kaakɪŋ nɪɪlɛ nɛ ɖɪdu tɔkɔɔ se ɛmuɖɪ kɔyɔ, pakuɖɪ nɛ pɛbɛdɪ nandu nɛ samaɣ. Pahawɛ ɖoŋ se pala mbu paytu yɔɔdaa yɔ.

Lima maalika yɔɔ cɔnɪyu ɖuna paytu tunɛ.

Bush Fires

(Literal Translation)

Government in effort maker who he is weeding work increasing head, he put burning days dry season this it in and he pressed hand papers in. This year 1979 year 1980 one, that they will burn and it reach:

1. Our land northwards section in: Dapango and Mango districts in then, they burn grass fire and it go it reach December month day 15 one on this year year.

2. Kara section in: Lama-Kara, Niamtougou, Kante and Pagouda districts in then, it will stop December month day 31 one on his year year.

3. Our country middle section in: Tchaoudjo, Bassari, Sotobua, Bafilo and Tchamba districts in then, it will stop January month day 15 one on 1980 year in.

4. Mountain section in: Atakpame, Notse, Kloto, Amlame and Badu districts in then, it will stop January month day 31 one on 1980 year in.

5. Water mouth section in: Lome, Anecho, Vo, and Tsevie districts in then, it will stop January month day 15 one on 1980 year in.

Days these their back, grass fire burning matter is not. If it is not law two 47160 which it (October) tenth month day 17 one on 1974 year in.

Padu Ñitu Sobu Kaakiŋ Kpaagba

Kiwiyaɣ daa pana ñaɣɣu wei ɛgɛna haɖaw tumiyɛ huwu ñuwdu yɔ, ɛɖu ñitu sɔbu kaakiŋ luŋiyɛ ɖinɛ ɖidaa nɛ ɛñiɣ nesi takayisi daa. Sɛmyɔɔ 1979 piɲaɣ nɛ 1980 ñiŋga se pɔsɔki nɛ pisina:

1. Dɛɛdzaɖɛ hayukiŋ hɔɔluu daa: Dapaoŋ nɛ Maŋgu kookasi daa lɛ, pɔsɔki ñitu miŋ nɛ piwolo pisina Saŋayiŋ fenaɣ kaaku 15 ñiŋgu wiye sɛmyɔɔ piɲaɣ kanɛ.

2. Kayaɣ hɔɔluu daa: Lama Kayaɣ, Ñamtu, Kanɖi nɛ Kpakudaa kookasi daa lɛ, pisiŋuu Saŋayiŋ fenaɣ kaaku 31 ñiŋgu wiye sɛmyɔɔ piɲaɣ kane.

3. Ɖɛɛdzaɖɛ hɛku hɔɔluu daa: Cawdzɔ, Basɛyɛ, Sotubua, Kigbafulu nɛ Camanaa kookasi daa lɛ, pisiŋuu Kɔlaɣ fenaɣ kaaku 15 ñiŋgu wiye 1980 piɲaɣ daa.

4. Puŋ hɔɔluu daa: Adakpaɣma, Nwacɛ, Kuluto, Amilame nɛ Baaɖu kookasi daa lɛ, pasiŋuu Kɔlaɣ fenaɣ kaaku 31 ñiŋgu wiye 1980 piɲaɣ daa.

5. Lim nɔɣ hɔɔluu daa: Lima, Anuhɔ, Voga, Tabiligbo nɛ Sevie kookasi daa lɛ, pasiŋuu fenaɣ Kɔlaɣ kaaku 15 wiye 1980 piɲaɣ daa.

Kaakiŋ ɛnu ɛwayi yɔ ñitu miŋ sɔbu tɔm fɛi.

Mr. Alassounouma Opened a Conference on the Development of the Maritime Region last Tuesday

(Literal Translation)

Yesterday back Tuesday clerks which they look after country being on they gathered each other school finishing (U.B.) house in and they did meeting. They sat and they did thinking how they do and they repair water mouth section in town it on. Our country in works trick knowers different different they gathered each other and they were doing work that. They talked and they agreed with each other well well.

Mr. Boumbera Alassounouma center in committee in person school work minister his face they did meeting that. His side there then we see teacher big Pakai Nabede, center in committee in person, and teacher big Kossi Kekeh it add to big Goukonu.

There trick knowers those they took out work which it fit that they do their on thinking, and they put big people face. They informed big people ways which it be that they pass and water mouth section walk good. They came back and they did work that then group which they call it that CRDI it will help them money matter in. Canada country try effort also very much that our country it go forward.

Ɖadzaa Alassounouma Tula Lɪm Nɔɣ Hɔɔluu Hadaw Tumɪyɛ Kedezaɣ Mazaɣ Wiye

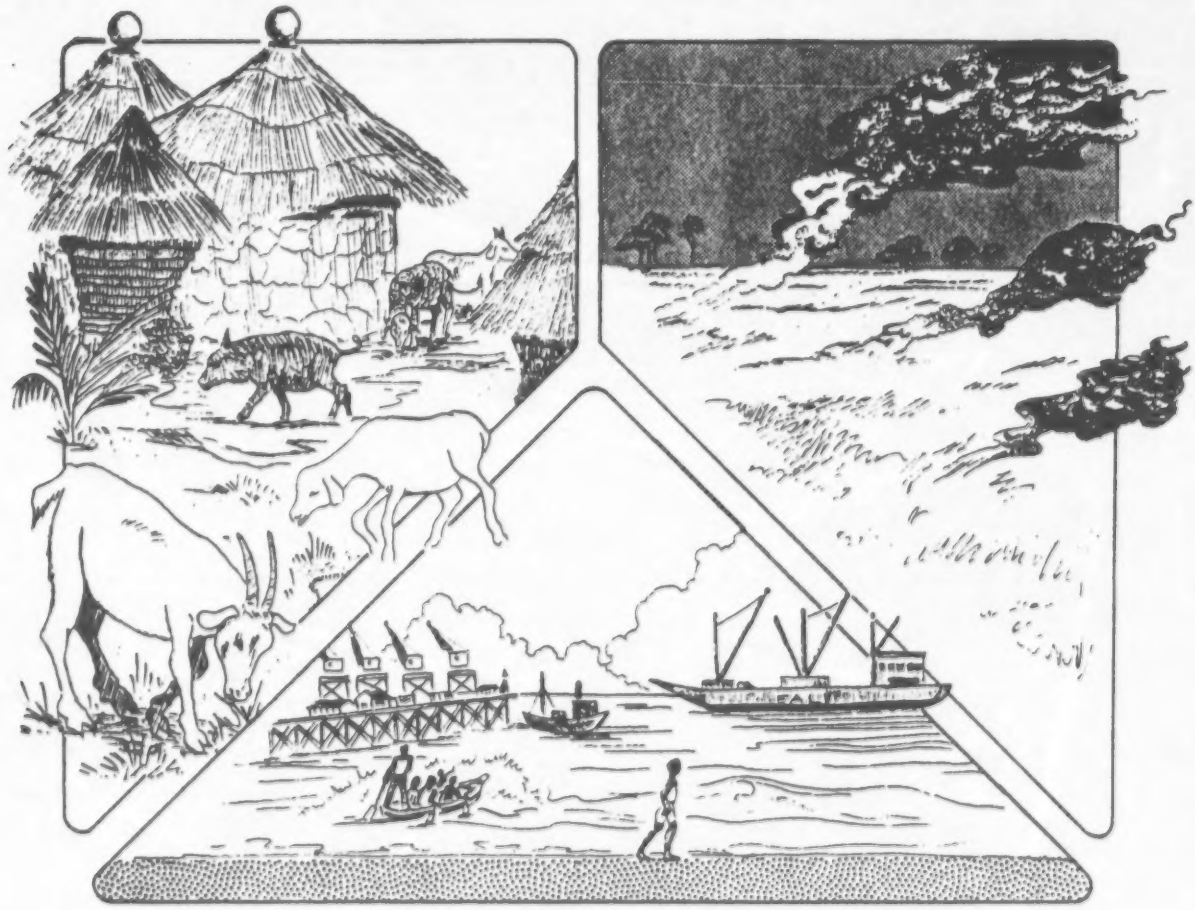
Ɖeɖewayi mazaɣ wiye kaqɪsɪ nzɪ sɪcɔŋna ɛdzaɖɛ wɛtu yoo yo pekpeela ɖama sukuli kɪtɛzuw (U.B.) ɖɪya daa nɛ pala kedezaɣ. Pacaɣ nɛ pala lɪmayzɛ ɛzɪma pala nɛ poñoozɪ lɪm noɣ hooluu daa tɛtu yo puyoo. Ɖɛɛdzaɖɛ daa tuma lɛɛsɪnɖaa ndɪndɪ pekpeelina ɖama nɛ palakɪ tumɪyɛ nɖɪ. Pɔyɔɔdaa nɛ pamuna ɖama camɪyɛ pɪŋŋ.

Ɖadzaa Boumbera Alassounouma, hɛkudaa kooka daa du, sukuli tumɪyɛ Minisi ɛsɛndaa palaba kedezaɣ ŋga. Ɛcɔlɔ peeɖe lɛ ɖɪnaɣ wɪlɪyu sɔsɔ Pakai Nabede, hɛkudaa kooka daa du, nɛ wɪlɪyu sɔsɔ Kossi Kekeh pɪtasɪna sɔsɔ Gukonu.

Peeɖe lɛɛsɪnɖaa mba palɪza tuma wena pumunaa pala ayɔɔ lɪmayzɛ yɔ, nɛ paɖu sɔsaa ɛsɛndaa. Pɛgɛda sɔsaa numaŋ wei pɪwɛɛ se patɪŋ nɛ lɪm noɣ hɔɔluu ɖo ɖew yɔ. Pabɪsɪ nɛ pala tumɪyɛ ndɪ lɛ ŋgbɛyɛ nɖɪ payaɣɖɪ se CRDI yɔ ɖɪsɪŋnawɛ lidiye tɔm daa. Canada ɛdzaɖɛ ñakɪ pana ɖɔɖɔ pɪdɪɪfɛɪ se ɖɛɛdzaɖɛ ewobina ɛsɛndaa.

Mr. Alassounouma opening meeting that it mouth then he said that meeting that it matter is him hard very much. Like that he said also that RPT group meeting three one which they did it gave authority that they do meeting that. Minister that he congratulated and praised technicians those very much because meeting that it walked very much, nothing not worry them at all work that it doing in.

What center committee in person finished with is he thank Canada government and work which it look after forward going work on very much, because they put love good very much that they help us our country repairing and it go forward.



Ðadzaa Alassounouma tʊlaɣ kedezaɣ ŋga kɔnɔɣ lɛ ɛtɔma se kedezaɣ ŋga kɔdɔm wɛı ɖoŋ pıdııfɛı. Mbʊ ɛyɔɔda ɖɔɖɔ se RPT ŋgbɛyɛ kedezaɣ natozo ñiŋga ŋga paalaba yɔ kahana waɖɛ se pala kedezaɣ ŋga. Minisi ɛnʊ ɛsama nɛ ɛyıykı lɛɛsınɖaa mba sıŋŋ mbʊpʊyɔɔ yɔ kedezaɣ ŋga kɔɖɔma siŋŋ pʊyʊnɔɔyʊ tɛcɛyıwɛ pılı tʊmıyɛ nɖı ɖılabʊ daa.

Ndʊ hɛkʊdaa kooka daa dʊ tɛzına kɔyɔ se ɛsɛ Car.ada kiwiyaɣ nɛ tʊmıyɛ nɖı ɖıcɔŋna ɛsɛndaa wobʊ tʊmıyɛ yɔɔ yɔ sıŋŋ, mbʊpʊyɔɔ yɔ paɖʊ sɔɔlım kıbam siŋŋ se pasıŋnaɖʊ ɖɛɛdzaɖɛ ñɔɔzʊʊ nɛ ɖíwobina ɛsɛndaa.

Stock Keepers Have Been Warned

(Summary Translation)

The mayor of Lome has asked people who keep sheep, goats and pigs in Lome to take good care of their animals. He said that these animals are left to roam about and then they destroy the young trees now being planted in town; he said that this was a very bad way to act and that it should cease.

Orders have therefore been given to the Lome City Council and the police to catch and lock up any such stray animals. According to the order, anybody who comes forward to retrieve his goat or sheep or pig will have to pay a penalty fee of five thousand francs before taking his animal away.

If, on the other hand, any animal stays with the above-mentioned agencies for more than two days without its owner coming to collect it, the animal will be slaughtered and sold to the public. These agencies have been empowered to carry out this order to the letter.

This order was introduced by the Mayor of Lome.

Bush Fires

The minister responsible for agricultural development has fixed dates for setting fires to bushes during the current dry season, and signed documents to that effect. During this dry season, 1979 and 1980, fires will be allowed to last up to:

1. In the North: Dapango and Mango districts, fires may be set up to December 15, 1979.

2. In the Kara area: Lama-Kara, Niamtougou, Kante and Pagouda districts, bush fires must cease on December 31st 1979.

3. In the central region: Tchaoudjo, Sotobua, Bassari, Bafilo and Tchamba areas, bush fires may continue until 15 January 1980.

4. Around the plateau region: Atakpame, Notse, Kloto, Badu and Amlame districts, setting fire to bushes should end on January 31st 1980.

5. In the coastal area: Lome, Anecho, Vo, Tabligbo and Tsevie districts, bush fires must stop by January 15th 1980.

No bush fires will be tolerated after these stipulated dates, unless otherwise authorized under Decree No: 47160, passed on October 17, 1974.

Mr. Alassounouma Opened A Conference on the Development of the Maritime Region last Tuesday

Last Tuesday, senior officials at the Ministry of Planning convened a meeting at the Conference Hall of the University of Benin. The agenda was on how best towns in the maritime region could be developed. Technicians from other government departments also attended this conference. It was a very successful meeting.

The conference was under the chairmanship of Mr. Boumbera Alassounouma, member of the central committee and minister of education. At his side were Dr. Pakai Nabede, also a member of the central committee, Professor Kossi Kekeh and Mr. Goukonu.

During this meeting, certain projects which needed to be presented to the authorities were chosen by the technicians. The participants also proposed some of the best ways to plan towns in the maritime region. With reference to the meeting itself, the CRDI will provide financial aid. Canada is also doing very much for the progress of our country.

Opening the conference, Mr. Alassounouma said that the meeting was a very important one, and he mentioned that it was the last congress of the RPT which gave the green light for this particular conference to take place. The minister praised the participating engineers very much since they contributed so much to the success of the meeting, in which they did not encounter any difficulties.

The member of the central committee ended by thanking the Canadian government and the organization responsible for development because they both have shown good will in helping in the development of the country.

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